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OCT 11 1985

Getty leads Tory leadership race

Paul De Groot

EDMONTON, Alta. — With most of the delegates to the Oct. 13 leadership convention selected, contenders for the leadership are now into the nail-biting stage of the contest.

Edmonton oilman Don Getty appears to be well ahead of his two rivals, municipal affairs minister Julian Koziak and a former Calgary member of the legislature, Ron Ghitter. But Getty appears to be short of the 950 or so votes he will need to win a first ballot victory.

Depending on whose numbers one accepts, Getty has anywhere between 600 and 900 votes, Koziak has 400 to 500 and Ghitter has 200 to 300.

With only three candidates on the ballot, the leadership convention promises to be a short affair, and that poses problems for delegates who want to see which way the wind is blowing. They cannot "park" their vote with a fringe candidate or local favourite to see which of the top three or four builds momentum.

The current delegate totals impose different requirements on the candidates. Neither Ghitter nor Koziak can afford to be anyone's second choice. Desirable in a contest with more candidates, where it gives a candidate momentum on the second ballot, being everyone's second choice is a formula for quick elimination in a contest where the third man is eliminated on the first ballot.

Koziak can take some comfort in his larger delegate total, and a surprisingly strong organization based largely on ethnic voters and the candidate's considerable charm.

Ghitter, considered the best stage performer, must place more emphasis on his convention speech to win uncommitted delegates to his side.

Don Getty

For Getty, the challenge is to win on the first ballot, if at all possible, thereby preventing the formation of an "anyone-but-Getty" coalition of Koziak and Ghitter supporters. In this scenario, whichever of those two survived the first ballot would keep his own supporters and add those of the third place man, thereby robbing Getty of victory.

Continued on page 4 ...

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont
and Lewiston, NY — see page 2

October 11, 1985
41st year of publication,
No. 1994

MCC's SALT has savour

WINNIPEG, Man. (MCC) — Eighteen young people have begun study and service assignments in three Canadian cities under a Mennonite Central Committee program called SALT (Serve and Learn Together).

Each group of six students live with, or near each other under the auspices of a leader (either a single adult or couple). The students become actively involved in a local church congregation and in their own Bible studies. During the year they are employed in various social service agencies with their wages going to MCC. The students are provided with a living allowance.

The purpose of the program which began in 1971 is to provide the young people with an opportunity to learn a skill and to grow together spiritually.

Many social agencies, such as the Mary Mounds School near Winnipeg (a Catholic organization for emotionally disturbed girls) hire "SALTers" every year. The cost of hiring SALTers is low. Government youth employment grants are often available and because the students are in training, their wages are lower.

According to Doreen Martens of MCC's Information Services, the program is open to any young person who is 17 to 21 years of age, a high school graduate, and meets the requirements of the program (most importantly a desire to serve and grow spiritually).

This year three groups are located in Vancouver, B.C., Winnipeg, Manitoba, and Markham, Ontario. Students were placed in provinces other than their own "so they can experience independence as well," said Martens. All the students received training in September at Camp Assiniboia, near Winnipeg, and are now working. Their term ends in July of 1986.

Thinkbit

A midget fortune teller escaped from prison. The headline read: Small medium at large.

Globe & Mail, Aug. 26, 1985.

Canadian Reformed Theological College makes a move

Henry de Jong

HAMILTON, Ont. -- A renovated and expanded church building in a residential area of Hamilton is the new home of the Theological College of the Canadian Reformed Churches.

The building, now finished and fully occupied, was presented to the public on Friday, September 27, the day of the college's thirteenth annual convocation.

It was once home to members of the Chedoke Presbyterian Church. (The Presbyterian Church emblem, carved in stone, still graces the outside wall of the sanctuary. The departing Presbyterians considered removing the stone, but it was found to be too much a part of the structure of the building. The present Canadian Reformed occupants will let it alone.)

The lobby, with its high ceiling and many windows, has a pleasantly spacious air. The college office looks onto the lobby through a wall of windows.

Women's Savings Action

A plaque in the lobby takes note of the contribution of Canadian Reformed Women to the new college building. Their Women's Savings Action brought $125,000 into the college coffers. The men readily confess that without this money the move into these facilities would never have taken place.

The money was used to create a library worthy of the scholarly tradition in which the college's professors and seminarians stand. Inadequate library facilities at the college's former Queen St. home were the main motive for moving.

The library occupies what used to be the church sanctuary. Its loftly ceiling and orderly rows of bookcases provide a suitable setting for scholarly research.

An air of quiet scholarship also pervades the professor's offices. One wall in each office is lined with book-cases and these are all filled.

The offices are part of the one addition that the college made to the church building. Underneath them is a large meeting room. In the rest of the basement, where the church had its Sunday school rooms, are various seminar rooms, a small kitchen, and a lounge.

The whole of the building, especially the upper level, is tastefully decorated and well-planned.

Address focuses on "church orders"

The Convocation of the Theological College was held in Hamilton's Bethel Gospel Tabernacle.

The Rev. W.W.J. VanOene gave a farewell address entitled, "By Common Consent," in which he made a few remarks on the place and character of church orders.

He highlighted a number of mistaken views of the nature of church federations and assemblies, including those which hold that authority is delegated to the assemblies by local consistories.

According to VanOene a "truly Reformed" church federation takes as its basis the Pauline injunction to "let

Continued on page 4 ...

Q. *Why does Editor Witvoet insist on capturing pictures of his co-workers at inopportune moments?*
A. It allows him to avoid looking foolish with the rest of us in *front* of the camera.
Q. *Why are we hamming it up?*
A. The truck which brought the 40th anniversary issue — soon to be unloaded by all of us — has just arrived, nearly three hours late.
One can't afford to be too serious on historic occasions.

In this issue:

Adrian Guldemond continues his history of separate school funding p.11
John Martens remembers the Huguenots on the 300th anniversary of the revocation of the Edict of Nantes p.14
Harry Van Belle explains familial relationships p.15
October 14 is Thanksgiving Day . . p.17

Calvinist Contact

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Advertising: Klara Numan
Circulation & Mailing: Grace Bouwman
Layout and Design: Margaret Griffioen
Typesetting: Kim Yungblut
Children's Page Editor: Doro Bakker
Western Correspondents: Jeff Adams, Paul DeGroot

Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 12, 26, August 9, 16 and December 27, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewisto, NY 14902.
Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8:15-4:15 p.m.

Advertising
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or K. Knight Publishing Limited.
Subscriptions:
Canada: $22.50 for 47 issues; $42.50 for 94 issues
US: $20.00 US for 47 issues; $38.00 US for 94 issues
Airmail: $90.00 for 47 issues

Editorial Advisory Board: James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Brouwer-Parlevliet, Sorya Vander Veen-Feddema, William Van Huizen, Ellen B. Zwart.

Editorial

Anniversaries are for sharing experiences

When a man and a woman have been married for 25 years, as my wife and I have been, they are, I think, entitled to give some advice to those who are just starting out on the path of matrimony. (Why in a patriarchical society this period of "bliss" was never called *patrimony* escapes me.) When a "silver anniversary" couple has, in addition, been blessed with offspring, it is even entitled to say something about being parents.

I hope you will allow me the editorial space to reflect a little on both topics: the marriage and the kids of the marriage.

Marriage: a two-way job

First of all, the marriage itself. Some of my co-workers asked me what the key to a lasting marriage might be. An understandable question in a time when one out of three marriages fail.

My initial, somewhat flippant, answer was that I had married a good woman. But that was considered a sentimental and trite answer. No doubt, I expected her to say that she had married a good man. To be honest, answers like that do not explain at all why our marriage survived. Lots of good people end up separated and lots of bad people stay married.

Giving it some more thought, I concluded that we were ompatible people and that a five-year courtship had enabled us to discover that before tying the knot. That answer seemed to find greater acceptance among my co-workers.

Upon further thought, while remembering some of the low points in our marriage, I concluded that *commitment* is what saved our marriage through the years. When you make your vows before the Lord and His people, then you try harder to finish what you have started.

Of course, I can think of a host of other reasons that make marriage more desirable for me than divorce: children, relatives, friends, church community, finances, emotional health. The most damaging aspect of divorce is what it does to children, I'm sure.

But the real reason why my wife and I are still together after 25 years is that our love is still intact. And what can one say about that? There are no grounds for boasting here. All we can do is acknowledge that it is so and thank the Lord for it. If the Lord had not built our marriage, we who worked at it would have laboured in vain.

Our love has not only survived, it has grown deeper. That's the amazing thing about love; it either grows or it dies. And that growth is somewhat inseparable now from the fact that we are the parents of five children.

Parenting: a one-way street

Let me say something about that experience too. Being married for 25 years means, in most cases, that you have learned a few things about being parents. A marriage is greatly enriched when the quiver is filled with children.

One thing we have learned about parenting is that you constantly have to give of yourselves to your children. And don't expect your kids to return the favour. You do, as a rule, receive a lot of satisfaction from being parents. But that has more to do with what the children *are* than what they *do*.

That's a painful lesson, which takes most parents a lifetime to learn. Because you give so much, you want your children to give much to you. But almost all parents discover that that is not how this matter of generations works. Children are preoccupied with their own lives and the lives of their friends.

A lot of parents become frustrated when their children take so much for granted. They even feel guilty, thinking they have failed to provide a good upbringing. Children are supposed to love their parents, aren't they? How come they don't help their mother when she is so tired? Why aren't they more careful of the house and whatever is in it? Why do they talk back so much?

Where did we go wrong as parents? Other people's kids don't act this way.

But the fact is that other people's kids *do* act this way. And it's not that they don't love their parents. But the love of children for their parents is a receiving love. That's how it started. That's what their parents wanted the love to be in the first place: "We will protect you, don't worry." And many parents have a hard time shedding that protective love, which continues to nurture receiving love. At the same time, they expect a different kind of love from their kids, something that looks more like the kind of love *they* have been giving for all these years.

But it's not to be. If their children get married, they will start to give to *their* children, who in turn will take without returning. And so it goes on, from generation to generation. That's what happened between us and our parents. Don't you remember?

If the kids do give of themselves to you as parents, consider it a bonus, an unexpected extra. As they grow up, their love becomes more giving, and some of that will spill over to you too. But don't count on it too much. You will be disappointed if you do.

Your reward, after you have relied more on discipline than on volunteerism, may be to see your children grow up and become useful and caring Christian adults. The Lord willing, they become parents, parents who, for a long time, will fail to understand how come their children (your grandchildren) take so much for granted! And you and your grandchildren will have that special relationship, because you don't expect from your grandchildren what their parents expect. You know better.

Pass it on

Some people have been married much longer than my wife and I have been. They can tell you a lot more than we can. I hope they will recount their experiences on the pages of *Calvinist Contact*. Anniversaries are for sharing what you pick up along the way, don't you think?

Letters

A great future for C.C.

Noticed in the paper you have reached a milestone. Congratulations! It must be fun working for the paper, for you enjoy it so much. And I think that that Van Til girl is a jewel too. You are fortunate to have her. She is so articulate.

I recall the beginnings of C.C. My sister Gert and I would often go to the Farenhorsts at that time. Then he would show me the layout of his paper and ask questions about the correct usage. Gert even typed some articles for him in English, after we had corrected the grammer somewhat.

I recall a meeting in the church on Hess and Charlton with Guillaume and Schaafsma, Farenhorst and myself, and maybe there were others. Lammers set up the profile of the paper.

Farenhorst was a courageous man with many gifts. He saw a great future for the paper. And he was right, was he not, Bert!

Jennie Visser,
Dundas, Ont.

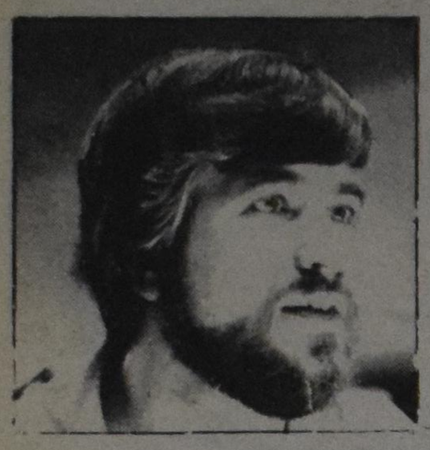
Has C.C. with morning coffee

We would like to compliment you with the celebration number of *Calvinist Contact*.

I always make coffee when C.C. comes and we sit down to read it — our paper for 40 years.

We truly enjoyed all the news from over the 40 years; and the pictures; and to see Mr. Farenhorst in the paper and his management of the difficult times

JUST A MOMENT/HERMAN PRAAMSMA



"All animals are equal, but some animals are more equal than others." (George Orwell, *Animal Farm*, 1903-1950).

My denomination, the Christian Reformed Church, just recently admitted women to the office of deacon. Personally I think this is wonderful. We now have access to so many of the gifts that God has given to slightly over half of our membership. They may now serve with the other (male) office bearers.

Or may they?

There are a couple of items that still remain to be solved, it seems. One is whether or not women are really *fully* deacons, and the other deals with the *place* of deacons as such.

Let me explain each of these items. First of all, are women fully deacons? At our last classis (Toronto) meeting that was placed in doubt by their colleagues, the elders. The elders voted that a *female* deacon could *not* be seated as a delegate when a church was unable to come up with two elders, but that (three) *male* deacons *could*! This decision was based on an astonishing interpretation of synod's decision that women could be ordained to the office of deacon, "provided that their work is distinguished from that of elders."

Classis said: this means that *woman deacons* may not participate at classis, even though we've had the long and standard practice that in the case of a church not being able to come up with two elder delegates, we've always seated a deacon by vote. We will, however, continue to seat only *male deacons*. Classis, by misreading the decision of synod, has now apparently made the issue: the work of *women* deacons shall be distinguished from that of *male* deacons. This was neither said nor intended by synod.

The only issue (and that brings me to my second point) is this: ought deacons to be seated at the so-called major assemblies?

In the beginning of November, I will have the honour of representing Classis Toronto at the biennial meeting of the Council of Christian Reformed Churches in Canada. At the Council meetings, it is standard practice to allow every classis to be represented by one pastor, one other elder, and one deacon. I think that's marvellous. Deacons ought to be represented at *every* level. They are a vital and wonderful arm of the church, and their ministry and concerns, gifts and insights can be of benefit to all.

How did the Council arrive at this format? Maybe it can serve as a model to other assemblies.

But here too, one bumps into the same question as we did in Classis Toronto: looking over the list of delegates I see only the names of *male* deacons. Perhaps it is a bit too early to expect anything else. But sooner or later the same "problem" will surface: can and will a classis represent itself at the Council on the basis of gifts and insight rather than sex?

Synod this summer appointed a study committee to delve into the authority and function of deacons — *undifferentiated* deacons. Let's pray for the work that this committee will undertake, so that the whole church may benefit from its conclusions!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letters

Respect for scientists

In your editorial of August 23 on Dr. Davis Young's presentation at the Institute for Christian Studies, you argue, correctly in my opinion, that whether the earth is five thousand or five billion years old is essentially a scientific question, similar to whether the earth is flat or spherical and whether the sun revolves around the earth or vise versa.

However, subsequently you state "... that we allow ourselves too quickly to be impressed by what scientists claim to be the proven reality." If the issue is a scientific one, then it should be resolved by scientists.

By all means let us think for ourselves and encourage unconventional ideas. At the same time let us respect, and not reject too quickly, the viewpoint of someone like Dr. Young, who has spent the better part of his life studying this subject.

Hans Speelman,
Calgary, Alta.

Science is always based on faith

The following letter has been translated from the Dutch. It responds to articles written in English.

I don't mind telling you, the front page article of July 5 on the Cosmos conference annoyed me. I thought, that spells trouble. We are going the same direction as the Free University in The Netherlands. Kuitert and Lever are making their imprints on Calvin College and the Toronto Institute. Next will be The King's and Redeemer, and probably too the elementary schools. A somber picture? No, because Satan does not rest.

I am not going to respond to the editorial "Hold on to Scripture ... and your hat" (Aug. 23), except to call attention to one sentence: "We should not call anyone a heretic for thinking that the earth may be billions of years old. It may be and it may not be. That is not a theological but a scientific question." Especially that last comment is completely false.

Let's from our Christian thoughts and papers, and whatever it is we bring out, expel the notion that evolution is connected with science. That does not mean that I reject true science. On the contrary, God gives an awful lot of knowledge to man, especially in our days. Alas, men do without this almighty God, and for that reason they remain the man of Revelation 13, and his number is 666.

And for that reason the creation is not considered a theological question. In our modern times, you can't make do with that. But billions of years is a science, a question of knowledge, and nothing can stand over against that. And that is a lie inspired by the father of lies, Satan.

No scientific person exists who can say or prove, no matter how far he has advanced in natural science, it is thus and not otherwise. All he cay say is, I believe. If he says more, he is a betrayer of himself and of others. He can only believe in his own proposition, just as I believe in God the Father, the almighty Maker of heaven and earth.

And what about Dr. Young's statement that "there appears to be no compelling evidence for a world-wide flood?" I enclose an article taken from the *Bible-Science Newsletter* entitled "The Mystery of the Frozen Giants." Not much has been said about this by Christians, but they say that something has taken place on earth that in a moment of time changed everything. The south and the north poles changed from a beautifully mild climate to an uninhabitable ice climate.

But even if someone should rise from the dead, people will not believe it.

Peter Brobbel,
Brampton, Ont.

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Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

we went through with theChristian organizations! (He was) an unforgettable Christian.

As newcomers, we could write to him and not fully understand the English. He would send ... a letter or would even phone! (to tell us) what was meant by an article. We always appreciated that!

So, Mr. Witvoet and staff — especially your "Sense," Stan De Jong — *sterkte* ("strength") and wisdom in all that you do!

Mr. and Mrs. G. Vandezande Sr.
Woodstock, Ontario

Don't forget P.J. Hoekstra

Congratulations on a fine job in putting out your 40th anniversary issue. I should have written for inclusion in that issue but I let the opportunity slip by.

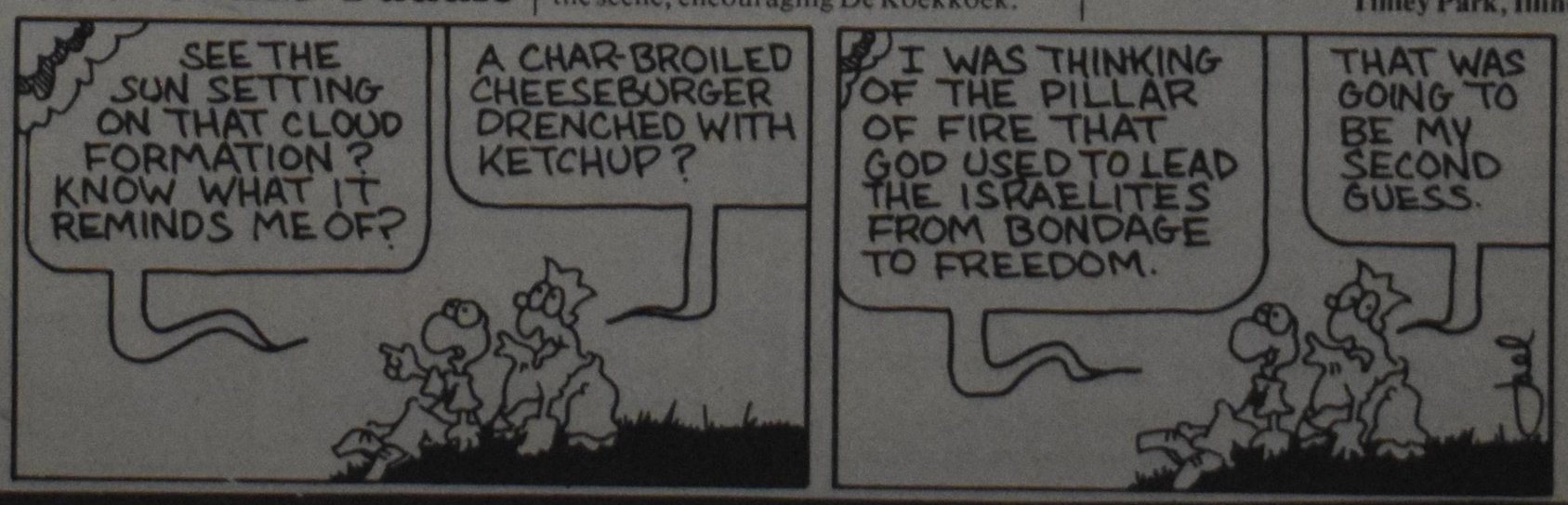
I should have written because I was on the scene when Rev. Paul De Koekkoek put out his first issue of *The Canadian Calvinist*. I received it as a worshipper in the First Edmonton Christian Reformed Church, handed out after the service. It would be interesting to research whether the first issue even went to all the Canadian CRCs. I do know that the cost of the project was covered by $1 and $2 (and 50¢) donations which were duly acknowledged at the bottom of the page in each issue, with the initials of the donor. I'm sure De Koekkoek made up the deficits himself. Your characterization of him as a person and in his role as editor of *The Canadian Calvinist* was right on the mark.

Another person who was not prominently mentioned but who was intimately involved with De Koekkoek in undertaking his venture was Rev. P.J. Hoekstra who was my home pastor. He worked very actively behind the scene, encouraging De Koekkoek. And I'm wondering what role he played in the difficult "union" of *The Canadian Calvinist* and *Contact*, for he was very close also to John Vander Vliet and Vellinga in the immigration ministry. Hoekstra was a great cooperator and his contribution to the Canadian churches needs to be more fully researched and recorded.

Keep up the good work!

Ty Hofman,
Tinley Park, Illinois

Pontius' Puddle


SEE THE SUN SETTING ON THAT CLOUD FORMATION? KNOW WHAT IT REMINDS ME OF?
A CHAR-BROILED CHEESEBURGER DRENCHED WITH KETCHUP?
I WAS THINKING OF THE PILLAR OF FIRE THAT GOD USED TO LEAD THE ISRAELITES FROM BONDAGE TO FREEDOM.
THAT WAS GOING TO BE MY SECOND GUESS.

News

Canadian Reformed Theological College makes a move

... continued from page 1.

all things be done decently and in order." (1 Cor. 14:40) The last two words, said Van Oene, can also be translated as "for peace," and it is for the sake of that peace that congregations join together as a federation.

By establishing a common church order, these congregations know what to expect from each other; that brings harmony. And by recognizing the potential for its own lack of understanding, and promising then to abide by the advice of a classis or synod, congregations steer clear of divisiveness.

Students from related churches

Degrees were conferred on two of the Theological College's students. One of them, Garrelt Wieske, had come from Australia to study at the college.

At present, there are three fourth-year, four third-year, and three second-year students at the college. Two students come from the Free Christian Reformed Church, one is Orthodox Christian Reformed and another is Christian Reformed.

The students are taught by three professors and the principal, Dr. J. Faber.

The Canadian Reformed Church is one of at least six denominations in Canada that has its roots in The Netherlands and the Reformed churches there.

Grim prognosis for hunger situation

KAMPALA, Uganda (RES) — Africa's military expenditure is outstripping investment in food production and unless this trend is reversed, hunger will continue to stalk the continent. This is the grim prognosis by the Food and Agriculture Organization of the United Nations (FAO) global information and early warning system on food and agriculture, which warns that unless agriculture is taken more seriously the situation will be more acute by the end of the century.

The report said defense and military hardware imports were always budgeted on priority, giving the defense sector a lion's share of resources but that the agricultural sector was often allocated a meagre portion.

Getty leads Tory leadership race

... continued from page 1.

Many old-time Tories would love to see that happen. Although it includes a large proportion of the party brass, the Getty camp has sometimes shunned party stalwarts in favour of young, ambitious newcomers prepared to tie their fortunes inseparably to the Getty campaign. These Getty supporters, who went out and sold the most memberships, have been rewarded with seats at the leadership convention while the leaders of some Tory constituency associations have been left out.

Getty supporters suggest that many party old-timers were resting on their laurels, and should not be surprised to find that those who worked harder to get people to the meetings where convention delegates were selected were rewarded with a trip to the convention.

But the Getty camp's tactics have also created a backlash within the party which could return to haunt Getty come the second ballot at the leadership convention.

Tactics such as stacking a meeting with hundreds of newly-signed up members, many of them often unable to speak English but lured by the promise of being on the winning side, are hardly new, particularly in Alberta.

In a province where the Tory nomination is tantamount to election (all 21 of the province's MP's are Tories as are 75 of its 79 MLAs), nomination meetings have assumed pre-eminence, with the election being anti-climactic.

Be still and know that I am God

(Psalm 46:10)

How can I be still, Lord,
when all around me there is so much noise.
Don't ask me to be still,
when there is so much to do.
My mind is always working, always going.
So many demands are made of me;
So many people need me.

You come first Lord, let me not forget.
Slow me down.
Let me enjoy the beautiful sky,
the clouds just before a storm,
the smell of flowers,
the singing of birds in the early morning.
flies fighting in the sun.

Slow me down, Lord, when I keep running.
Let me be still.
You are always there:
in happy times and in sad,
when I am afraid to be still,
when I am scared to be still and know you are God.
Pull me back when I wander away.

You will never let me go.
Thank you for giving me strength in hard times.
You are my God — I am important.
You love me even when I forget.
Teach me to be still Lord.
Let your love shine through me,
let it shine for others.

How can I ever thank you Lord,
for being my God,
for a gift so great.
I give you my all,
take me the way I am.
I will be still and know
that you are God.

Alice De Kleer,
Georgetown, Ont.

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

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Pressreview

Carl D. Tuyl

How else could we begin than by a tip of the hat in the direction of Rene Levesque, who in days of dark political boredom was the only comfort of journalists. The *roi est mort, vive le roi*! Pierre-Marc Johnson, of impeccable political lineage, began his reign by frantically waving the white flag of surrender in the direction of Ottawa.

Independence, sovereignty-association, *Vive le Quebec libre* — it all goes on the shelf of political opportunism. What we get instead is a blend of election granola, much to the pleasure of the most improved political leader of the year, Mr. Bourassa, who is expected to be the next premier of La Belle Province.

The Northland Bank described itself as "the investment of a lifetime" at the occasion of its birth ten years ago. That lifetime did not last beyond ten years, and the federal government is left holding the bag as another boombank went bust. Barbara McDougall, Minister of State for Finance, must face the music again. Staccato Turner wants both ministers, Wilson as well as McDougall, to resign. For the doubters among us, however, I would say that it is not yet time to get out the old sock or make room under the mattress. Our banking system is pretty sound as one-half hour with banking balances will teach anyone.

Our beloved Flora MacDonald was here in Kingston to officially open the Dutch Heritage Villa, which she did with her usual flair. She looked in fine shape, and I may tell readers that there is at least one vibrant Red Tory left.

There isn't much news from the tuna tumult, except that truckloads of rancid tuna begin to return to the Star-Kist plant in St. Andrews, N.B. If I were you, which I ain't, I would not invest any money in the future of that particular plant. If I am not mistaken it is a subsidiary of the Heinz ketchup people. Better smell those red bottles before you put that stuff on the hotdogs. In the meantime, our deputy Prime Minister Eric Nielsen, also acting Fisheries Minister, is tearing up and down the ministry like a roaring lion seeking whom he might devour.

Any time now we will be involved in another brouhaha like the one which forced Mulroney to retreat on the pension issue. Last week the government used its majority to speed up the course of the bill which would limit cost-of-living increases in baby bonuses. Mothers of Canada unite, you have nothing to lose but your three percent. We look forward to mothers marching on Parliament Hill.

Office personnel at Canada Post are being offered $30,000 to please go away. The management hopes that at least 3,000 people will take the offer. I guess that means that at the moment there are 3,000 too many people in the offices of Canada Post.

After Mulroney, who prides himself on his special relationship with Washington, was snubbed in the last round of financial talks of industrial nations, he has now been invited — along with five other leaders of democratic countries — to give "input" to U.S. President Reagan in preparation for the November summit with Soviet leader Gorbachev. Perhaps a couple of tuna sandwiches as a late evening snack for the summiteers?

The Russians, by the way, shake the bushes about America's so-called Star Wars program. They are making frantic efforts to have the research on that system stopped. Vikto Karpov, chief Russian negotiator at Geneva, even proposed a 50 percent cut in offensive nuclear weapons if America will stop Star Wars. These strategic arms limitation talks are like a chess game — so deep that you begin to doubt whether even the two players know which is which, and what is what. And another juicy item of political pragmatism and expedience is in the fact that from many countries where Star Wars is vehemently opposed there are coming bids for contracts in the project.

Both Reagan and Mulroney continue to push free trade to legislative assemblies which are decidedly against that concept. It will be interesting to see how this will end.

And in Markham, Ontario, a C.N. train was charged with illegal parking. I wonder how much that ticket would be?

It is time now, to take the geraniums inside, and to start talking about church budget shortages, which like breakfast cereals in any household, is a returning item on the ecclesiastical menu.

There was one comment on my remarks about fans in the buildings of CRC congregations. Rumour has it that the Fund for Needy Churches will cut off any church with more than two fans. And, as many classes are engaged in the examination of candidates, I end this column by quoting King David as he said to Joab, "Be gentle with the young man ..." It did not do Absalom much good, and I doubt whether my parting exhortation will benefit any candidate.

500,000 participants expected at satellite training conference

SAN BERNARDINO, California (WEIS) — It is expected that over half a million people will be involved in an unprecedented global Christian training conference to be held during the final five days of this year. EXPLO '85, sponsored by Campus Crusade for Christ International, has been described as the largest closed-circuit satellite conference in history. Participants will gather at 95 conference sites in 55 nations and territories.

Most of the agenda at each of the satellite conferences will consist of training in evangelism and discipleship, designed especially for the conditions and training needs in each country or area. Two hours daily, however, will be devoted to a closed-circuit video hook-up, linking all locations simultaneously.

Multiple television cameras at six strategically located sites will transmit the live picture and sound from that location by microwave or landline to transmitters which will beam the signal to an international communications satellite hovering 22,700 miles in space. That signal then will be relayed back to earth where it will be picked up by a domestic receiving station and passed along to regional receiving stations.

At the regional station, the original signal will be transmitted to a total of six other communications satellites which will beam the signal down to earth in the receiving countries all over the world.

The various earth stations will then relay the signal by microwave or landline to the conference site or sites in the various countries or territories. At each of the 95 conference locations, a signal will be channelled into a special colour television receiver that projects transmitted picture and sound onto a large screen at that location. In all cases, the signal will have travelled more than 90,800 miles in less than two seconds!

Speakers on the satellite broadcast will include evangelist Billy Graham. Some of the addresses will be presented live, and others will be on videotape. Appropriate translation arrangements at each conference site will make the messages immediately available to each of the half-million participants.

EXPLO 85 is not merely a Western effort. Organizers point out that the six transmission sites are in Seoul, Korea; Manila, Philippines; Nairobi, Kenya; West Berlin, Germany; Mexico City, Mexico; and San Bernardino, California.

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Marian Van Til, page editor

Pastoral Pondering

Feeling at home

Jan D. Pereboom

Christian Reformed pastors attend classis meetings. There representatives of the churches deliberate things that concern them all. Difficult local problems may be shared, so that they may handled wisely. Wisdom, one of the special names of our Lord Jesus Christ, is the ingredient for a hopeful, joyful life — the good life.

Classis is not a machine, it is people. Just guys like me and my brother elders, who are delegated. And guys like me having feelings — of frustration, alienation, anger, sadness, boredom; or feeling welcome, charmed, enthusiastic or just plain good. Feelings make or break the good life.

Take feelings seriously

Feelings are human; they change. They can be controlled and directed. You have to take it seriously when a woman tells you that she feels she is the slave of her husband and children. Her bad feeling is a danger signal. Something has to be done about it. We may never think that the feelings of certain people can be ignored.

It is part of wisdom to deal with feelings. Remembering a birthday can work miracles, a bouquet of flowers with an honest kiss brightens the atmosphere.

This spring my wife and I had our 30th wedding anniversary. On that date our children — the Lord's reward — would be unable to come for the celebration, spread as they are over the North American continent. So we decided to travel to the past and celebrate with those still here who attended our wedding. Our old friends made us at home.

In many respects we had grown apart, but yet we found an atmosphere wherein our differences could be deliberated; feelings were shared. Come to think of it, "de-liberated" could mean: aired with an eye on feeling free, bound in love.

The last classis meeting I attended made me think of those things. There are gatherings where you feel at home, and ones where you do not.

Probably nobody will deny that we have an ecumenical calling, but some don't *feel* at home in ecumenical settings. And some of my colleagues feel more at home in ecumenical gatherings than in congregational ones. We have to understand that calling well.

In the New Testament the *oikoumene* is the civilized world. Christ addresses her, but from out of and through the congregation, the *apostolate*. Today there are many "congregations" who confess Christ's Lordship and together they form ecumenical gatherings. They cannot exist without individual congregations, and the congregations need them. Wherever we find ourselves within that spectrum, we have to take each other's feelings seriously.

In every home — and every church — now and then there is some disagreement. Whether a sister of brother runs out "red hot" or whether they in mutual respect get reconciled, depends on the atmosphere.

I think that *Reformed* means *convenantal,* and that it is unReformed to elope — or to run the other out.

One part of the body must not think itself so important that the eye *does* say to the hand, "I do not need you."

Rev. Pereboom is pastor of Rehoboth Christian Reformed Church, Niagara Falls, Ontario.

Church News

Christian Reformed Church

Called

— to Kentville, Ont., Rev. J.W. Postman of First, Hamilton, Ont.

Accepted

— to Ebenezer, Trenton, Ont., Cand. John Groen.

— to Salmon Arm, B.C., Rev. Eelco van der Woude of Edson, Alta.

Declined

— to Stratford, Ont., Cand. John Groen.

Changes of address

— Burlington, Ont.: Faith CRC, 2265 Mountainside Dr., Burlington, ON L7P 1B7

— Brampton, Ont.: Immanuel CRC, 63 Church Street East, Brampton, ON L6V 1G1; 416-451-7182. (New *mailing* address — church location has not changed.)

Rev. Morris Greidanus, 1349 Alexander S.E., Grand Rapids, Mich. 49506.

Change of service time

— Faith CRC, Burlington, Ont.: Effective immediately, services are being held at 8:45 a.m. and 4:00 p.m.

New clerks

— Grace CRC, Welland, Ont.: Martin Sonneveld, R.R.3, Welland, ON L3B 5N6; 416-892-2876.

— Smithers, B.C.: Louis F. Kwantes, Smithers CRC, P.O. Box 2257, Smithers, B.C. V0J 2N0.

Candidate accepted for ministry

Classis Huron, meeting in session September 18, examined and admitted Mr. Dwayne F. Thielke to the ministry of the Word and sacraments in the Christian Reformed Church.

Synodical deputies of Classes Lake Erie, Toronto and Hamilton concurred. Mr. Thielke has become the pastor of the Lucknow, Ontario Christian Reformed Church.

Bernard De Jonge, Stated Clerk

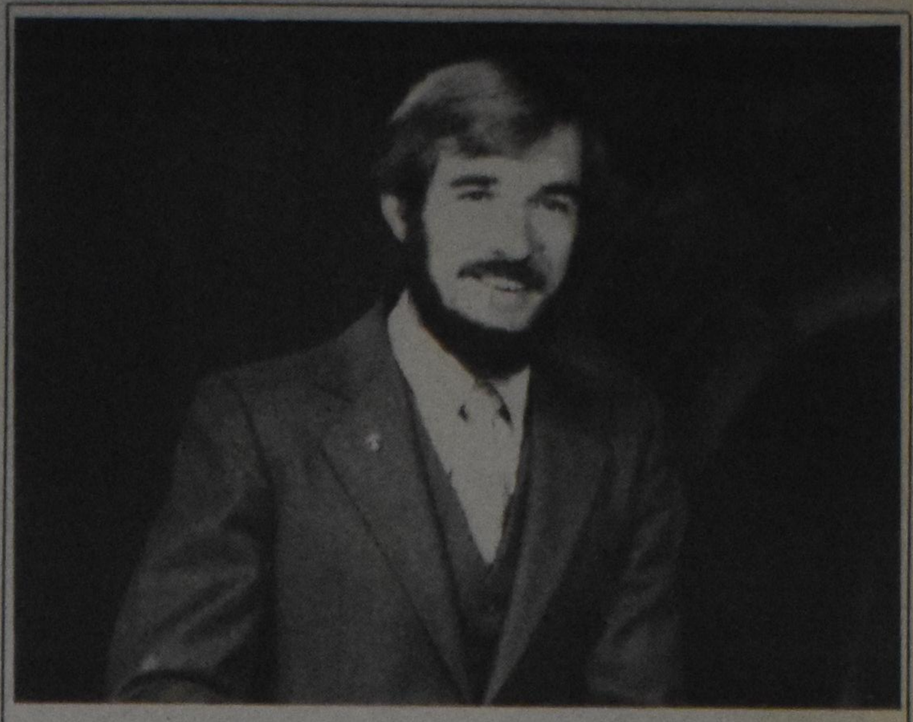
Rime or Reason

Tip-toeing through the tulips
admiring the beautiful sight
Calvinism's five points
receded into the night.

Klaas Sis

The meeting went on and on
into a mire so deep
with arguments nobody won —
they put the angels to sleep.

Sy Nodd



Pastor "goes to jail"

The Brampton (Ontario) Correctional Centre will see a lot of Rev. John De Vries in the next year — as a student, not an inmate.

De Vries, until recently pastor of the Fruitland Christian Reformed Chuch, has been given a year's leave of absence to study for the prison chaplaincy. He has had a longstanding interest in prison ministries. Before coming to Fruitland, John was the Protestant chaplain in the Canadian Penitentiary Service at St. Vincent de Paul, Laval, Quebec.

The Fruitland church honoured De Vries with a reception and "thank you evening" and a Chinese dinner with church council members.

De Vries will continue to be Fruitland's associate pastor for the next year.

MVT

Uniting Church in Australia admits children to communion

SYDNEY (RPS) — The Fourth Assembly of the Uniting Church meeting in Sydney has declared that in the Uniting Church in Australia "it is appropriate and desirable for baptized children, being members of the Church, to participate in the sacrament of Holy Communion, including reception of the elements."

Extensive discussion had taken place through presbyteries (cf. classes) of the church over the past three years. All presbyteries were asked to comment on an initial discussion paper and only one opposed such action.

A major report was presented to the Assembly giving a detailed theological basis on which the recommendation was made. It states:

"We affirm that children can learn the gospel fundamentals at their level by participation in this celebration; the experience of belonging can deepen faith and confirm their place as members; and the traditional Christian education programs can build on what is learned experientially."

It also said:

"The outward, physical objects — bread and wine — can and do help children, and adults, become aware of the presence of Christ and grow in knowledge of God. They may not understand the meaning of every word and action, but they can experience the mystery of God speaking, encircling us with love, and sending us out to serve."

It continued:

"Children often have a greater appreciation of the power of actions to convey reality than do adults who sometimes favour rational argument."

"To suggest that a particular kind of knowing or level of understanding, especially if that kind of understanding is appropriate to adults, should be required of children is to misunderstand both the nature of knowing and the nature of growing."

The Assembly went on to highlight pastoral responsibility of the council of elders in assisting both parents and children and congregations in understanding the decision of the Assembly and how communion could be meaningful to all concerned.

Pilgrim's Progress sells out in China

SHANGHAI, China (EP) — A report from Shanghai reveals that a recent printing of *Pilgrim's Progress* — 200,000 copies, was completely sold out in three days, a strong indication of spiritual hunger in China today.

During the past four years, the government-owned Social Science Press and other agencies have been printing such books as illustrations of Western literature and civilization. 400,000 copies of Bible Stories in paperback were sold between 1981 and 1983. *Pilgrim's Progress* was first translated into Chinese in 1853 by William Burns, the famous Scottish evangelist and missionary to China. With the exception of the Bible, *Pilgrim's Progress* has been translated into more Chinese dialects than any other book.

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HERE COMES SOMEONE NOW
HEY, WHERE'D YOU GET THAT POLYESTER SUIT? I LOVE THE STATUS QUO STATEMENT IT MAKES
PRAY FOR ME
ISN'T THIS TWEED?

South African Christians stress reconciliation

PIETERMARITZBURG, South Africa (WEIS) — While screaming headlines from South Africa tell of intensified violence and counter-violence, Christians in that troubled nation are launching a crusade for reconciliation. The ambitious endeavour, the National Initiative of Reconiliation, got under way during the second week of September. Four hundred Christian leaders from across a full denominational and racial spectrum gathered here at the Africa Enterprise centre from September 10-12 to consider the escalating crisis in their country and the Christian response to it.

"In the present situation, our task is to rouse the church from slumber to grasp that it alone has the necessary linkages (from far Left to extreme Right) to provide the channels for dialogue, healing, reconciliation and ultimately meaningful and non-violent political change," stated Michael Cassidy, chairman of the gathering and team leader of Africa Enterprise.

"The logistics of doing this are mindboggling for all of us in Africa Enterprise," said Cassidy, "but God has made it so clear that we should proceed. We will meet to humble ourselves, repent, grapple with the issues, and then seek to speak to the government and nation with a united voice."

Cassidy stressed the urgency of the present situation. "As a nation, we have got to stop trying to save face and get to the cross where there is no face-saving for us — even as there was none for Jesus," he contended. "Interestingly a prominent Dutch Reformed leader said recently that his church needed to confess before God its sin of allowing apartheid to become established.

"As a nation (both government and people) and as a church (evangelicals especially), we have to acknowledge with tears and with deep remorse that we have not simply been involved for 40 years with political error, but with something essentially wrong and displeasing to God," he added. "Once this is acknowledged, the Lord can step in in mighty saving and healing powers."

Cassidy maintained, "Political solutions alone are not working — nor likely to work, desirable as they may be.

"Our land needs the intervention of God. We cannot do the work of politicians and statesmen, but we can contribute to building a climate of trust, reconciliation and hope so that the process of negotiation can continue and gain momentum. We need God's help; we can't pull it off alone.

"We call upon our fellow Christians worldwide to pray for South Africa at this time," Cassidy urged, "that the violence and repression will end and that reconciliation and dialogue will be kept open and alive; and that a new society of justice, peace and sustained Christian witness will be ushered in."

The September gathering will be followed by a series of eight regional conferences which are expected to involve from 20,000 to 30,000 Christian leaders from church and secular structures. "We will seek to work through the unique set of linkages in the church which alone can provide the indispensable relational infra-structures for our crumbling country," stated Cassidy.

"The gathering will not only develop these relationships and pull God's intervening power into our context, but will involve the initiative of ongoing working groups and task forces to grapple with the major issues of our traumatised society."

Church leaders feel that since such a large proportion of the population professes to be Christian, churches have a special responsibility to take a lead in the process of reconciliation. Forty-three percent of all South Africans profess to be Protestants. Included in that number are 80 percent of the Coloureds, 73 percent of the Whites, and 32 percent of the Blacks.

Sentenced at the age of 79

(The Voice of the Martyrs)

Seventy-nine year old economist Vladas Lapienis was sentenced on March 29, 1985, in Vilnius, Soviet-occupied Lithuania, to four years' labour camp and two years' exile.

A former prisoner of conscience, he was rearrested on January 4 for writing about life in the Soviet labour camp.

Lapienis was first arrested in 1976 and sentenced to five years imprisonment for duplicating and disseminating the *Chronicle of the Catholic Church in Lithuania,* a leading underground publication.

This brother Lapienis had also signed a petition in May, 1983, protesting the closed trial of Father Alfonsas Svarinskas, a well-known and beloved Lithuanian Catholic priest.

Photographs of Lapienis with the caption "Wanted Criminal" had been posted in Vilnius and other railroad stations shortly before his arrest. He was presumably sentenced under Act. 199-1 of the Lithuanian SSR Criminal Code "for circulating deliberately false concoctions, slandering the Soviet state and social order."

He was jailed on Februay 13, 1984, in the Vilnius KGB Isolation Prison. At that time, authorities confiscated his handwritten "Memoirs of a Soviet Prisoner." However, 15 days later, Lapienis was released because of his weak, deteriorating health. Lithuanian sources speculate that the KGB feared he would die in their custody, thus making him a martyr. The KGB took his internal passport (I.D.) and forbade him to leave the capital city of Vilnius, since he would certainly be brought to trial.

Thus, at an age when most people in the free world have long since retired and are perhaps enjoying golf, or playing with their grandchildren, Lapienis, in poor health, anticipates a sentence of six years of imprisonment and deportation.

An eight-year-old's view of God

ST. PAUL, Minn. (EP) — A recent newsletter from the International Lutheran Renewal Center in St. Paul included this essay, written by eight-year-old Danny Dutton. The boy's third grade teacher asked her students to explain, "God" prompting this essay:

"One of God's main jobs is making people. He makes these to put in the plcce of the ones that die so there will be enough people to take care of things here on earth. He doesn't make grownups. Just babies. I think because they are smaller and easier to make. That way He doesn't have to take up His valuable time teaching them to talk and walk. He can just leave that up to the mothers and fathers. I think it works out pretty good.

"God's second most important job is listening to prayers. An awful lot of this goes on, as some people, like preachers and things, pray other times besides bedtime, and Grandpa and Grandma Dutton pray every time they eat (except for snacks). God doesn't have time to listen to the radio or TV on account of this. As He hears everything, not only prayers, there must be a terrible lot of noise going on in His ears unless He has thought of a way to turn it off. I think we should all be a little quieter.

"God sees everything and hears everything and is everywhere. Which keeps Him pretty busy. So you shouldn't go wasting His time asking for things that aren't important or go over your parent's head and ask for something they said you couldn't have."

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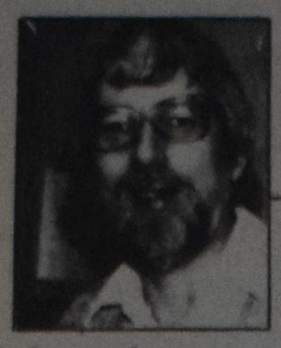
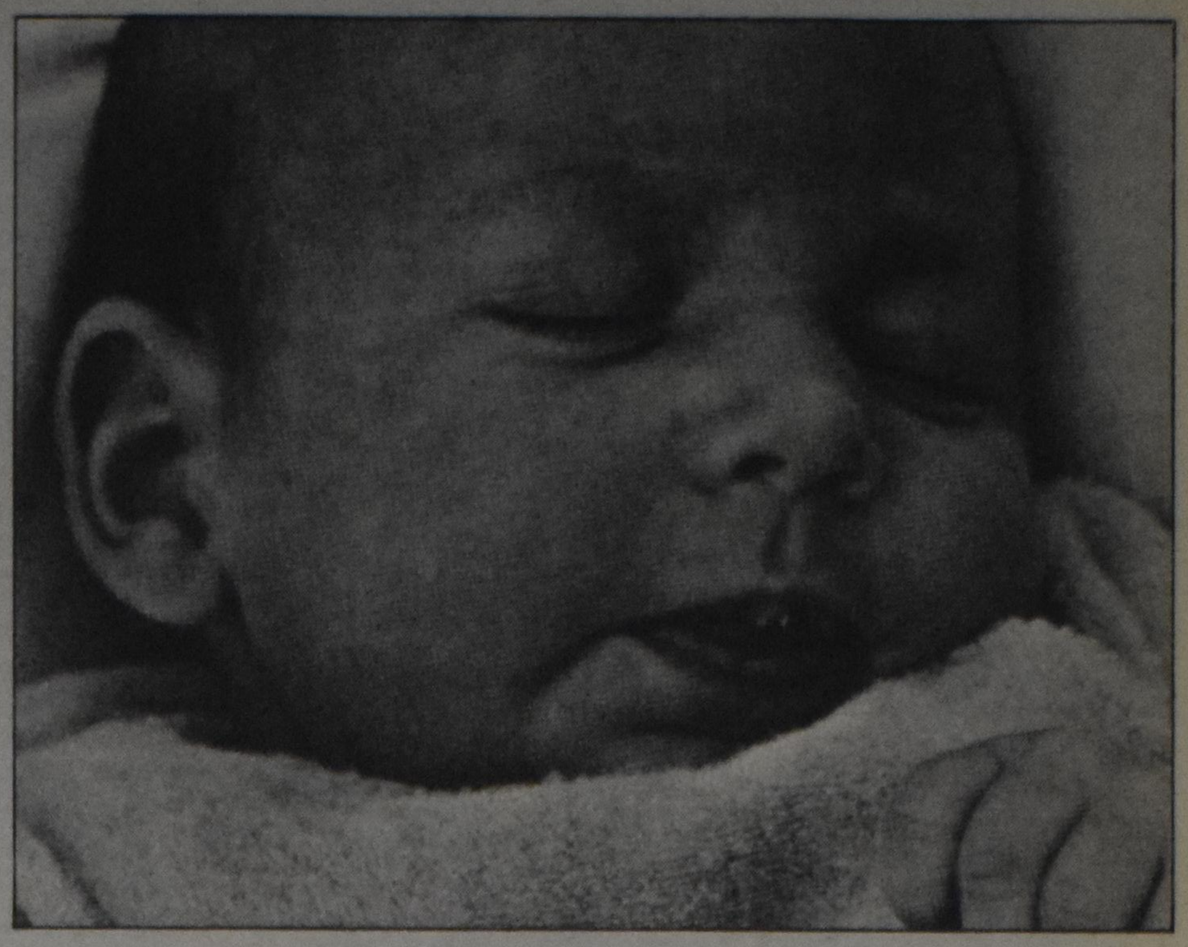


Presbyterian comment

Robert J. Bernhardt

Having the baby "done": a painful problem



Churches that have been around a long time are called to face some peculiar challenges. That's true of both denominations and congregations. I serve a congregation which has been located in the same community for 80 years. As a consequence I am called upon from time to time to deal with some problems which younger or more isolated Christian congregations are less likely to encounter.

To me, one of the most painful of those problems is the frequently received request for baptism by someone with no active ties with the church at all. Every month or so I am contacted by some young couple with a new baby. They want the baby baptized, or, as they often put it, "We'd like to have the baby done."

The profile is startlingly regular. The couple last attended church in their childhood or early teens. In fact, perhaps they never really attended church much at all, but only came to the Sunday School here. Though they were themselves baptized and would claim to believe, they have never formally made a profession of faith. They are startled that I am simply not eager to baptize their child.

Don't go to church much

When I inquire about their present relationship with the church I am told that they "don't go to church much."

When I ask what sort of relationship they desire and intend to have with the church, they are often dismayed that I should dare to ask. Usually they are quite content with things just the way they are.

To be sure, the circumstances are sometimes different. Sometimes the couple are now earnestly aware that they have not been living in the faith that they were taught as a child. Their new-found responsibilities as parents are prompting them to do what in their heart they know they ought to have been doing all along. But with tragic frequency, the request for baptism is unrelated to any commitment to the Lord of the covenant or to the people of the covenant.

"Well," you may be saying, "What's the problem? The people aren't entitled to claim baptism for their children. That's so obvious that nothing more needs to be said!"

Reflects church failure

Knowing what I have to tell them doesn't solve for me the problem of how to do it. How am I to refuse this, to them, simple request from proud new parents. Even to sit down and talk with them about what baptism really involves often seems only to compound their anger at my refusal to set a date for the baptism. The hurt tones of people who are not able to hear what I am trying to say to them is a heart-wrenching thing — no matter how obvious the need for the hard answer may be. Such moments remind me with sadness of the many failures of the Christian church.

How sad that the church has not more clearly taught the significance of God's covenant relationship acknowledged in baptism.

How sad that the church has sometimes neglected discipline and administered the sacrament of baptism on request almost without condition or expectation.

How sad that covenant ceremony and covenant faith had been so separated.

How sad that a previous generation of parents have not by word or example laid a stronger foundation. Indeed, it is sometimes the non-worshipping grandparents of the new baby who are most vigorous in encouraging the couple's request.

How sad that people who have no clear faith to live by are so gripped with superstition.

How sad that the only possible answer is received with a feeling of absolute rejection.

As a pastor I can but pray that God will give me gentle words and tone which do not of themselves provoke a negative response. As a pastor I can only pray that God will give to those parents such a concern for their child that their own and their child's spiritual needs will not be neglected.

But also, as a pastor, I learn again that sound theology doesn't blunt the pain of living in an unsound world. To speak the truth in love remains a challenge!

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

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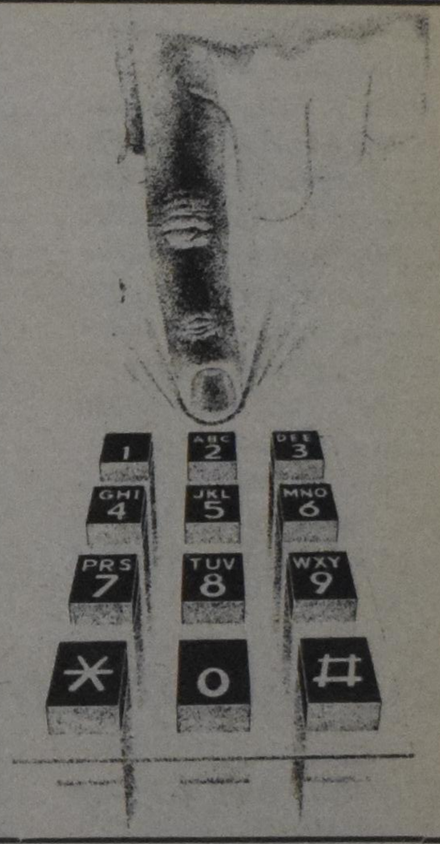

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Family

small talk

Alice Los

Midnight memories

It's probably an indication of my advancing age that I am writing about sleepless nights once more. This time, however, it's only to explain my reflections on the past.

As I sat on the couch in the hollow of the night, savouring the silence out on the street and throughout the house, my thoughts roamed freely until they focused on the years of my childhood and adolescence. The network of streets and lanes of the small Dutch town in which I grew up came to life before my mind's eye in vivid colours. I saw my friends and schoolmates and heard their voices again as I recalled their names. A great bunch of kids they had been who played and learned and quarreled together as they grew towards maturity, and I had always been intensely involved.

I thought of my teachers and how they had played their roles in my life, some with a more positive effect than others. And I chuckled out loud, breaking the quiet of our dining room, as I remembered some of the many funny classroom incidents my school years seem to have been peppered with. If not for academic gain, I have always treasured that time of my life for the friendships and coeducational experiences which it afforded me.

Where are they now?

I wondered whatever became of all my classmates and if anyone would ever spend a fleeting thought on how I had fared through the years. I knew that at least two of the boys are not with us anymore. They died as middle-aged husbands and fathers. Death also struck in the early years when we buried a fellow student; to this day I remember the hymn which the congregation sang at the graveyard. We were in grade five at the time.

The school still sits at the same corner but the quiet, tree-lined street has long since been changed into a main thoroughfare, punctuated by bus stops and dotted with traffic islands which offer a narrow escape from the relentless streams of Hondas and Nissans.

Yet, as I thought back, I had no trouble seeing the neighbourhood as it used to be, peopled with the men, women and children I knew so well: the bully on the next street who often blocked my way to wherever I was going, forcing me to diplomatically dodge his demands for a nickel or some licorice, neither of which I ever had. The girl around the corner with her solemn looks and manners, barely a year older than I was, who often thought me to be too frivolous in my behaviour. And the boy who sometimes shared his Saturday afternoon allotment of candy with me.

Facts of life

There was the trusted presence of well-known adults and the sad but accepted-as-a-fact-of-life familiarity with several mentally impaired grownups and children. There was the cornerstore where our mothers stocked up before Sundays and there were also the inevitable good-looking girl and boy who disturbed the equilibrium of their opposite sexes by their very being.

I smiled happily at so many good memories while I padded back to bed; but before I fell asleep I thought of something that only now, as I write, comes into sharper focus. It's partly because of this particular past that I am who I am today. This holds true for all people, billions of them, who may remember in a sleepless night, with joy or with terror, what helped to shape them.

Was it minding the little ones in a black township in South Africa? Was it sharing the responsibilities of the children in an Israeli kibbutz? Or pitching in with the chores on an Iowa farm? It would help to know when we deal with each other and, knowing, we might make broader allowances as we strive to understand.

Alice Los is a housewife in Kemptville, Ontario.

Cinema Summaries

Marian Van Til

Agnes of God

Rated Adult Accompaniment
Stars Jane Fonda, Anne Bancroft, Meg Tilly
Directed by Norman Jewison

The one thing that can be said of Canadian director Norman Jewison's films is that they're meant to be taken seriously.

The difficulty with *Agnes of God* is that it can't be taken as seriously as it wants to be. The film has a golden opportunity to examine questions of faith versus agnosticism and "mysticism's" relation to fanaticism. But it disappointingly skims the surface of those questions. Jewison doesn't understand his real subject at hand — Christian faith and how it manifests itself.

The film's setting is a secluded Quebec convent. Its three central characters are an innocent novice — Agnes (Tilly), the mother superior — a faithful woman of the church (Bancroft), and an agnostic psychiatrist (Fonda).

Agnes is an enigma. She is wholly devoted to God and is — from the film's point of view — void of corrupting

influences, including education. She sees visions, and hears the voices of her mother and a beloved old nun (both of whom are dead).

But she has a child, a newborn which is discovered dead. Did *she* murder the child? How could she have been pregnant in the first place?

Fonda's character, a lapsed Catholic, comes in as the court-appointed psychiatrist to determine Agnes' sanity and whether she can or should stand trial for murder.

The psychiatrist gradually becomes attached to the girl and begins to see that she is an acutely disturbed personality. There are psychological explanations for her behaviour, but yet, the doctor is forced to reexamine her rejection of her own Catholic upbringing. No real reexamination takes place, however. And the Mother Superior, who is the figure representing solid faith, seems to be as world-bound as the doctor, and a hypocrite as well.

One does not get the feeling that Jewison has an "axe to grind" in regards to the Christian faith, but even so, *Agnes of God* is an unsettling film. Roman Catholics undoubtedly will be offended by it: it makes them (within their cloisters, anyway) look either secular or nuts or both. In addition, they and other Christians may well be disturbed by the murky parallels drawn between Agnes and the Virgin Mary.

Is Agnes really "of God," or is her excessive "religious" behaviour her way of soothing the abuses she suffered as a child? Or are the two not mutually exclusive?

The film lets the viewer answer those questions but doesn't provide him or her with the tools and biblical perspective necessary for a proper answer.

Not recommended.

Christian rock group "crosses over"

ATLANTA, Ga. (EP) — "Crossing over" to get secular radio airplay is alright, as long as it can be done without compromise. That's the opinion of Ed DeGarmo of DeGarmo and Key, the first U.S. Christian group to have a "rock video" accepted for airplay on the popular MTV cable channel. "We're trying to reach a larger audience, but we're trying to do it on our own terms. We don' feel that we need to lighten our message to be played on those stations."

"Crossing over" may become a trend in the Christian music industry, now that singer Amy Grant has blazed a trail with her latest album, a joint project between Christian record company Word Records, and the secular A & M label.

"We've had several songs that could have fit right into a Top 40 rotation," explains DeGarmo. "A lot of it has to do with the size of the Christian record company versus the size of the secular firms. But secular companies are starting to take a look at Christian artists. There are a lot of people out there that have no idea what Christian music sounds like and when they hear it they're going to like it."

Reaching the secular world has presented a problem for contemporary Christian music.

Much of today's Christian music is recorded by Christian artists, on Christian labels, and sold in Christian bookstores to Christians.

According to DeGarmo, this is a problem in the church at large. "We're a little bit monastic in our approach," says DeGarmo. "We build these huge churches and huge compexes and it's basically to keep our people in and keep them from going out into the world. It's the same in Gospel music. We have our own little world and our radio stations, and our bookstores. We keep all of our influence to ourselves."

DeGarmo and Key has tried to reach beyond the church by encouraging Christian kids to bring unsaved friends to concerts. "We have an evangelistic ministry, but our evangelism takes place through the local church," explains DeGarmo. "We never were successful until we got involved with the local church and started having kids bring their friends to the concerts."

Simple testimony

K. Mazereeuw

I was sitting next to a lady who crossed herself when the plane we were travelling in took to the air. When it had levelled off at 41,000 feet, she became at ease and beamed at the lovely landscape below.

I don't easily initiate a conversation regarding religion, but when I sense a belief in something I try to make contact and talk.

I asked her if she attended church on Sunday and she replied, "I go every day, our church is never closed, and there is always someone to talk to. You can confess your sins with a priest, who will guide you in your prayer. The same as he prays in the church, the entire congregation is praying with him, for him and for all who are inside and out."

She continued, "I have Someone to lean on, I am never alone. There is a beautiful hymn that I will never forget, 'Leaning, leaning on the everlasting arm, and that is what I am doing now — leaning and praying for a safe landing."

When she had finished, I said, "Ma'am, thank you for your enlightening testimony."

Education

Henry de Jong, Page Editor

Hot water

I shoved the last, soiled load into the machine,
And turned the dial to "FILL."
The cold water splashed down the front of my jeans,
but I let it splash at will.
I toppled upstairs and into the tub,
After dropping my clothes on the floor.
With shampoo in my hair I began to rub,
But found I could take it no more.
The water was terribly cold, so cold in fact,
That I cussed at the wall like a coward.
Then realizing that my wish had caused this act,
I turned off the tap and stepped out of the shower.
It's better to put your harsh words on the shelf,
Than to get into hot water with yourself.

Debbie Spier, Grade 12,
Pacific Christian School Newsletter

"... as the twig is bent, the tree's inclined"

Think about these two perspectives of education:

	Christian perspective	**Secular perspective**
Man	God's image. He is responsible to God in all things, and will have an eternal future in God's presence.	animal. He is responsible to self, state, or his fellow man with no future after death.
Nature of being	All that "is" is sustained and held in being by the power of God's Word	All that "is" is the outworking of random collisions of matter in a chaotic cosmos or of natural laws governing man and nature.
Knowledge	Knowledge is based upon a relationship with God which comes from God through the Scriptures and creation.	Knowledge is only a process of rational inquiry or is a natural part of man's feelings, conscience, or reason.
Human Goals	Man's ultimate goal is to glorify God by loving Him and one's neighbour as one's self. He looks forward to the new heaven and earth.	Man's ultimate goal is to glorify man through individual self service or service to the state.
Ethics	Man's faithfulness to God requires faithfulness and love to others. Christian principles pervade all human interactions.	There are no objective standards. Morals are dictated by a changing social setting and are relative.
Truth	All truth comes from God through Christ and the Scriptures. It is reliable and abiding in relevance.	All "truth" is relative or derived by science or is unknowable in a chaotic cosmos.
Education	Based upon God; our absolutes are established by Him. From the vastness of space to microscopic creation, He sustains the universe. In all areas of human experience God is a personal Heavenly Father.	Based upon human insight; there are no absolutes. Great importance is placed upon changing concepts. The Bible is no longer recognized as God's Word and a valid authority and as an important part of education.

Christian School Administrators Newsletter

Calvin College: One of the best buys

GRAND RAPIDS, Mich. — Calvin College has been listed as the "best buy" private college in Michigan in ***The Best Buys in College Education. Best Buys,*** *by Edward B. Fiske, education editor of the* ***New York Times,*** *is a consumer's guide to colleges that offer high quality education at a reasonable cost.*

What follows is the guide's description of Calvin College.

Bigger is truly better in the case of Calvin College. Boasting a student body that is much larger than at most liberal-arts colleges, Calvin offers more courses and many more than the average number of majors together with the kind of personal attention that is normally associated with a much smaller school. Still, it does not sacrifice a spirit of community for its size and, as the only school based on the tenets of the Christian Reformed Church, Calvin is one of the nation's top evangelical colleges.

Add to this a streamlined budget and a $2.5 million living endowment from the denomination, to which three of every four Calvin students belong, and it ranks as a good deal as well. And for students of the future — or present — Calvin offers an unusual gift-certificate program. Relatives and friends can purchase as many hundredths as they want of current tuition and the relative value of the tuition that the recipients will eventually pay, perhaps a decade or more down the road, will remain the same, reducing the impact of future increases.

Study at Calvin is marked by a Christian perspective but without the tight rules characteristic of many evangelicals. Students praise faculty willingness to listen to them and spend time discussing anything from schoolwork to personal problems. Professors are encouraged to do research through regular sabbaticals and on-campus programs, and they and their students have high expectations of themselves and one another. A general honours program and a departmental program (within the large honours curriculum) are available to students with GPAs of 3.3 or better.

Most undergraduate programs require history, philosophy, theology, math, science, psychology or sociology, economics or political science, literature, and fine arts, and demonstrated competency in written and spoken rhetoric, a language, and physical education. There are more than 50 majors, many with interdisciplinary overtones, to choose from. "If you don't see the sense in a business major's taking history and biology," one student notes, "then you'd be best off elsewhere."

English, history, philosophy, music, the natural sciences, and mathematics are particularly strong. Weak spots include the lack of formal non-Western and foreign-study programs and the nascent nursing and engineering programs, which the administration concedes need time to mature. Four main-frame computers and more than 100 terminals shore up the programs.

Christian commitment is a prerequisite, as is a penchant for hard work. At times the overwhelmingly Christian Reformed population, as one student says, "can breed ethnocentrism," and some wish for a wider variety of denominations and nationalities. Yet, most simultaneously praise the community spirit and closeness of their campus.

Calvin's dorms are three floors high with a wing each for men and women, and a shared lounge in the middle. Rooms are comfortable with two students in each and a bath shared among four. Open house within each wing is allowed only on weekend nights. In the on-campus six-person apartments, available to upperclassmen, visitation is permitted noon to midnight daily. As one student says, Calvin's administration avoids the multiplication of rules and regulations, believing in the ability of its undergraduates to handle responsibility and exhibit good sense. Two dining halls and a small coffee shop make for convenient and pleasant eating.

There are no fraternities or sororities at Calvin, so social activities revolve around the dorms, which plan dances, picnics, and movie showings. Campus-wide mixers, concerts, and a spring arts festival are other happenings. Grand Rapids offers all sorts of diversion. In general, though, Calvin may be fairly described as a pretty tame type of school.

Sports at Calvin are like the landscaping and garden of a fine house: an important asset, well cared for, but not essential. For one, there isn't a football team, but intramurals are popular. Musical groups, a dance guild, yearbook, newspaper, radio station, and a student senate with a $225,000 budget, as well as 75 student positions on the college's standing faculty committees, underpin the extracurricular picture.

Calvin's students and faculty are the family that lives inside the institution's clearly delineated yet flexible structure. It is, as the administration says, a place where a community of people who care for one another and share a respect for learning "engage in the various scholarly disciplines, directed and enlightened in their inquiries by the Word of God."

California schools demand more emphasis on evolution

SACRAMENTO, Calif. (EP) — The California Board of Education has rejected every science textbook submitted for junior high school use next year, claiming publishers had "watered down" instruction on evolution to avoid controversy. The board's September 13 decision affected about 30 books by a dozen publishers; five publishers of the seven books considered to be best, were invited to rewrite their books with more comprehensive sections on evolution.

Bill Honig, Superintendent of Public Instruction in California, said the state's decision would have a national impact, because of the large share of the national textbook market held by California. Honig said publishers have given in to pressure from special-interest groups, and are publishing lower-quality books. "They're watering down books and lowering standards because they think that's what the market wants."

Bobby E. Jones, president of the school division of the Macmillan Publishing Company, denied the charge. "We've never watered down anything. We don't believe in avoiding tough, controversial material." Jones said he was concerned that publishing companies would be required to treat evolution on a college level in junior high textbooks, or be accused of watering down the material.

Honig said that merely adding material on evolution won't be acceptable; he expects extensive revisions. "Students can't grasp evolution if it isn't woven throughout discussion of human development and animals and plants."

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The Catholic battle for funding Part 2

Are separate schools entitled to public funding at the secondary level?

In part one of this article, Mr. Guldemond sketched the early history of Ontario's school systems. He explained that common schools, and their Roman Catholic counterparts often provided an education sufficient to qualify a pupil for entrance into university. He went on to show how added regulations, and growing intolerance, eventually robbed the Catholic schools of their equal financial footing with the schools in the "state system."

In 1924, a test case was arranged to determine "the right of separate schools to teach high school subjects... and whether separate schools were entitled to all legislative grants for common schools, including all grants for the support of secondary schools."

Mr. Guldemond continues with his account of the court case, and of subsequent developments.

Adrian Guldemond

Tiny vs. the King

Jutting out into Georgian Bay is the Township with the incongruous name of "Tiny." It contains the French-speaking village of La Fontaine. This village for some reason, be it pride of township name or proximity to the heroic labours of Brebeuf and Lallemand, was chosen to enter the lists in a claim of right against His Majesty the King. The case ran the gamut of all the courts — trial, judge, Ontario Court of Appeal, the Supreme Court of Canada, and the Judicial Committee of the Privy Council.

The final judgment began with this sentence: "Their lordships are fully aware that this appeal is among the most important that have come before them from Canada in recent years." The trustees of Tiny Township were not acting on their own. They were also representing the trustees of the separate schools of Peterborough and were acting "on behalf of themselves and all other boards and trustees of Roman Catholic separate schools in the Province of Ontario."

Before discussing the verdict, I wish to note an important quote taken from a 1934 book by Prof. G.M. Weir, *The Separate School Question in Canada*. "It should be emphasized that the argument in the Tiny Township case was confined to questions of law under Section 93 of the BNA Act of 1867 and earlier statutes. The principle involved was that of *ultra vires*. In other words, was the Legislature of Ontario competent to pass the statutes complained of by the Roman Catholic minority? The question of administrative fairness, or the alleged prejudicial affection of separate school rights or privileges in fact, though not in law, was not an issue before the courts. Their lordships had to decide the following questions: Is the offending legislation legal? (not is it fair or unfair)."

Mr. Justice Rose, who heard the case in the first instance ruled against the contentions of the separate school trustees in a 60-page judgment. The Ontario Court of Appeal unanimously upheld his judgment; the Supreme Court of Ontario split on the matter, three judges including the Chief Justice favouring the cause of the separate schools, and the remaining judges fighting against them. The Privy Council, the last court of appeal, on June 12, 1928, upheld the authority of the Ontario Department of Education.

Justice Rose admitted that the separate schools had been discriminated against, but he nonetheless believed that the discrimination was legally justified! He believed that "there was no legal right at Confederation to maintain schools, which like the Hamilton and London schools, could qualify their pupils for admission to the university, but only a right to maintain schools, in which such work as regulation might be ascribed, should be done." This means that if the Council of Public Instruction had the right to regulate the separate schools prior to Confederation, even though that right had not been exercised, then the right to regulate continued after Confederation and was unaffected by Section 93.1 of the BNA Act.

In a 31-page judgment, the Chief Justice of Canada, the Right Honourable Francis Anglin, attacked the contention as being hypothetical and discriminatory. However, not all other justices agreed.

And, in the Privy Council judgment, Viscount Haldane declared "that the power of regulation must be interpreted in the wider sense than that given to it in the judgment of the Chief Justice of Canada. The Privy Council's key statement was that "the separate school is only a special form of Common school, and the Council of Public Instruction (later the Department of Education) could in the case of each, determine the courses to be pursued and the extent of the education to be imparted."

Justice and the law

The judgments of every court hearing the case contained the suggestion that although separate school supporters had no grievances under the law, nevertheless they were not obtaining justice. The Ontario Court of Appeal said, "We cannot legislate but only interpret. The Legislature was not bound unless by good faith to improve the legal status of the separate schools."

A Canadian Supreme Court Justice who ruled against the Catholic petitioners was more outspoken: "The obligation undertaken by the province, and rendered intangible by Section 93 of the BNA Act, is one of the safeguards stipulated for the religious minorities of both Quebec and Ontario. It is even more than a legal obligation; it is, if I may say so, an obligation binding in honour."

To ease the blow to separate school supporters, Viscount Haldane diplomatically observed, "It may be that the new laws will hamper the freedom of the Roman Catholics in their denominational schools. They may conceivably be or have been, subjected to injustice of a kind that they can submit to the Governor General in Council and through him to the Parliament of Canada."

This type of recourse the Catholic authorities knew to be illusory. Since 1896, when the federal government supporting remedial school legislation in Manitoba was defeated at the polls after a bitter campaign, it has seemed unlikely that any federal party with national support would take a similar risk over a provincial matter. Hence, even in 1928, no recourse was made to Ottawa by Ontario Catholics.

The general "lesson" or "moral" seems to be that zealous majorities are not particularly tolerant when it comes to minorities that challenge them on a significant issue. Education had been sold to the public as the means of salvation for an industrial society. No other saviour was tolerated. The Catholics did quite a few rash and nasty things on the French language issue, but on the high school issue, the lessons of Manitoba were still too fresh and humiliating.

Instead, the Catholics have undertaken a quiet political campaign of persuasion. They have periodically urged upon provincial authorities a claim based partly on the principle that Catholic young people need a Catholic education as much at the secondary school level as they do at the elementary school level; and partly on the acknowledged historical fact that some separate schools before Confederation were offering a secondary school program.

That this practice was not more widespread, or more explicitly authorized in regulations, is more easily understood if one considers that the first public high schools only came into existence in Ontario four years after Confederation. Besides, few children were educated beyond the age of 12; it was not necessary.

Hence the Catholic argument has basically turned from law to practice, from parents' constitutional rights to historical and moral considerations. Note well; the courts have made it clear that the legislature may extend to the separate school system if it so desires, but it is not bound to do so! In another case, Chief Justice Meredith of the Ontario Supreme Court, made a pertinent observation: "Machinery may be altered and the educational methods may be changed from time to time to keep pace with advanced educational systems, [but] it was never meant that separate schools, or any other schools, should be left forever in the educational wilderness of the enactments enforced in 1867. Educational method and machinery may and must change, but separation, and equal rights regarding public schools, must remain as long as provincial public schools last."

Events since 1930

During the 1930s, the Liberal government under Premier Hepburn did introduce legislation to provide a more equal tax break by amending the Assessment Act. The point was to try to classify corporations as Protestant or Catholic so that some of the corporate taxes could be transmitted to the separate school board. The law was passed and ended up in court. The court ruled that the Act was unconstitutional.

In 1938 the Ford Motor Company case went to the Supreme Court. Although the Appeal Court and the Supreme Court of Canada reversed the trial judge decision, the Privy Council in London, England, once again came out in favour

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Citizens for Public Justice

This is an abbreviated text of the submission by Citizens for Public Justice to the Ontario Legislature's Committee conducting public hearings on ***Bill 30*** *— the Act that extends full funding to Roman Catholic high schools. It was presented on September 25 at Queen's Park in Toronto. CPJ's actions for justice are made possible through tax-deductible gifts. You are also invited to support CPJ's work by sending your donation to CPJ, 229 College Street, Toronto, M5T 1R4. Thank you!*

Introduction

CPJ affirms its basic support for the intent of *Bill 30:* "to bring the provisions of the law respecting Roman Catholic separate schools into harmony with the provisions of the law respecting public elementary and secondary schools, by providing legislative recognition of and funding for Roman Catholic separate schools."

CPJ supports the intent of *Bill 30*, assuming that the Legislative Assembly will in the near future also extend equitable tax treatment to Ontario's alternative and independent schools in accordance with the *Canadian Charter of Rights and Freedoms* and especially section 15 thereof. It recognizes everyone's "right to equal protection and equal benefit of the law without discrimination based on ... religion ...."

CPJ believes that *Bill 30* is a logical consequence of the Government's obligation to treat all *bona fide* educational communities justly and in keeping with the Preamble of the *Human Rights Code, 1981.*

Pluralism

We must recognize the reality and legitimacy of Ontario's pluralistic character. By pluralism we mean a recognition that different people in society have different beliefs and wish to live in different ways. It is also the recognition that governments should protect and facilitate their rights to do so.

Protecting pluralism should be an important goal of government in every country, but particularly in countries which call themselves free and democratic. The alternative is to force all people to think the same way, by officially sanctioning certain values and strongly discouraging others.

True recognition of pluralism requires more than just allowing people to *think* as they like. It requires allowing people to *act* on their beliefs, and to do so in association with others, providing the actions do not interfere with the legitimate rights of the rest of society or harm others.

Thus, there should be provision for more than personal choices. Group actions, such as the establishment of different school systems or the creation of organizations or institutions to express and practise different economic, environmental, cultural and social beliefs, should also be allowed and protected.

The government's role

CPJ strongly believes that the legal recognition and public funding of the Roman Catholic separate schools and the independent and alternative schools are necessary and responsible steps toward establishing greater respect for legitimate educational diversity in Ontario.

In CPJ's view, justice demands that governments must recognize and deal justly with the diversity of beliefs, cultures, and life-styles that exist in its jurisdiction. Government may not be an agent for enforcing adherence to particular religious beliefs, whether Christian or otherwise. It must protect the ability of different groups, especially minorities, to live in conformity with their own convictions. It must allow for the expression of diversity of such convictions by churches and other confessional bodies and in economics, politics, education, cultural, social and personal life.

CPJ further believes that the range of the state's responsibility is defined in relation to the respective responsibilities of non-government entities. As government jurisdiction is limited to the mutual relations of things in society, it must recognize the independent calling and responsibility and authority of other bodies. Governments must ensure just relations among people, associations, and institutions, but they must not understand themselves to be the centres or leaders of society, but rather as servants with the office of justly interrelating the tasks, goals, and interests of others.

Religion

Because we live in a society consisting of persons, communities, organizations, and institutions committed to different faiths, values, views and ways of life, CPJ is concerned that the religious freedom of citizens be safeguarded in their everyday activity.

Accordingly, our *Guidelines* declare: "Religion is not limited to one area of human life. All of life is religion, whether it concerns education, economics, labour relations, politics or any other activity. Human activities always have a religious character, an underlying world view and commitment."

Therefore, freedom of religion means that, subject to the restraints of public justice, people, communities, and organizations should have the right to live out and express their different beliefs in society, whether those beliefs are described as religious, secular, political or conscientious.

The family's role

In light of the above, we believe that the law and public policy ought to promote and guard the human right to educational choice. In our opinion, educational systems which are consistent with a family's basic beliefs are essential to the development and maintenance of a quality way of life in a just society. Parents have the right to educational choice because the primary responsibility for the education of children before they come of age lies with their parents, not with the state or the church. Therefore, governments must protect and assure the right of children to an adequate education, the right of parents to choose the type of education their children require, and give parents the opportunity to form schools to provide such education.

This principle of parental responsibility and free choice is affirmed in Article 26(3) of the United Nations' *Universal Declaration of Human Rights* which the Canadian government has also signed and approved. It declares: "Parents have a prior right to choose the kind of education that shall be given to their child."

The Vatican's *Charter of Rights of the Family* issued on November 24, 1983, not only echoes this *Declaration* but also spells out some of its legitimate consequences:

> Since they have conferred life on their children, parents have the original, primary and inalienable right to educate them; hence they must be acknowledged as the first and foremost educators of their children. Parents have the right to educate their children in conformity with their moral and religious convictions, taking into account the cultural traditions of the family which favour the good and the dignity of the child; they should also receive from society the necessary aid and assistance to perform their educational role properly. Parents have the right to freely choose schools or other means necessary to educate their children according to their convictions. Public authorities must ensure that public subsidies are so allocated that parents are truly free to exercise this right without incurring unjust burdens.

This *Charter* is not about Catholic families in particular. It is about families as such, parents as parents. Parental educational choice is a right and a responsibility of parents as parents. It should apply equally to all, for as sections 2 and 15(1) of our *Canadian Charter of Rights and Freedoms* put it:

> 2. *Everyone has* the following fundamental freedoms;
>
> (1) *freedom of conscience and religion;*
> (b) *freedom of thought, belief, opinion and expression*, including freedom of the press and other media of communication;
> (c) freedom of peaceful assembly; and
> (d) *freedom of association.*
> 15(1). *Every individual is equal before and under the law and has the right to the equal protection of the law without discrimination and, in particular, without discrimination based on* race, national or ethnic origin, colour, *religion*, sex, age or mental or physical disability.

The freedom and equality rights included in the *Canadian Charter* complement and add to the anti-discrimination provisions found in federal and provincial human rights legislation.

The Preamble of Ontario's *Human Rights Code*, quoted above, reflects the same concern. Sections 1 and 2 of the *Code* protect every person's "right to equal treatment ... without discrimination because of ... creed ...". While the *Code* does not specify every person's right to legal equality of educational services of his or her choice, CPJ believes that the Preamble of the *Code* and people's right to justice provide the appropriate rationale for your Committee to recommend not only the enactment of *Bill 30*, but also the public funding of all *bona fide* independent and alternative schools. All Ontario residents are entitled to the fair protection of the law and the equitable distribution of public funds. The Government recognizes the legitimacy of diversity and the need of public funding in social life. It should do the same in education.

In urging the Committee to endorse *Bill 30* and to recommend that other educational communities be given similar recognition and funding, we are building, in part, on some of the observations made by Chief Justice Dickson of the Supreme Court of Canada. In the Court's recent decision regarding the constitutionality of the *Lord's Day Act*, the Chief Justice stated, among other things:

> A truly free society is one which can accommodate a wide variety of beliefs, diversity of tastes and pursuits, customs and codes of conduct. A free society is one which aims at equality with respect to the enjoyment of fundamental freedoms and I say this without any reliance upon Section 15 of the *Charter*. Freedom must surely be founded in respect for the inherent dignity and the inviolable rights of the human person. The essence of the concept of freedom of religion is the right to entertain such religious beliefs as a person chooses, the right to declare religious beliefs openly and without fear of hindrance or reprisal, and the right to manifest religious belief by worship and practice or by teaching and dissemination.

As CPJ sees it, we cannot profess to encourage religious freedom, yet, at the same time discriminate financially against educational communities who are exercising their religious freedom. Accordingly, CPJ advocates the non-discriminatory recognition and equitable funding of *all* schools which meet certain criteria of quality and accountability based on public justice for *all* people. Since the move toward full funding of separate schools is a step in this direction, we wholeheartedly support it.

Possible precedents

We would now like to address certain provisions in *Bill 30* which we think deserve special attention. If enacted, as they now read, they would set important precedents that should be considered carefully.

Subsection (21) of section 136l declares:

Subsections (1) to (20) apply despite section 23 of the *Human Rights Code, 1981.*

It is noteworthy that section 23 of the *Code* specifically recognizes the right of "a *religious*, philanthropic, *educational*, fraternal or social institution or organization that is *primarily* engaged in serving the interests of persons identified by a prohibited ground of discrimination" (such as "creed") to employ only, or give preference in employment to, personnel who meet the institution's or organization's principles and objectives "if the qualification is a reasonable and *bona fide* qualification because of the nature of the employment."

Furthermore, there is section 18 of the *Code*. It reads:

> (1) This Act shall not be construed to adversely affect any right or privilege respecting separate schools enjoyed by separate school boards or their supporters under *The British North America Act, 1867* and the *Education Act.*
> (2) This Act does not apply to affect the application of the *Education Act* with respect to the duties of teachers

Clearly, the Legislature intended to enable Ontario's schools and the teachers to engage in their particular responsibilities and duties, so that they can do justice to the beliefs and values which distinguish the diverse school communities.

We understand sections 17, 18 and 23 of the *Code* to protect the *right* of an educational institution to employ the teaching staff needed to implement its particular instructional program. This is not religious bigotry, but essential for meeting particular job criteria. The freedom to choose the personnel qualified to carry out a school's basic principles and objectives is essential to its *raison d'etre*, especially when a school is explicitly religious.

CPJ supports the legitimate right and responsibility of *all* schools to play decisive roles in the determination of their educational philosophy and pedagogy, in the selection of their curriculum goals and resources, in the employment of their principals and teachers, and in the establishment of their employment practices and working conditions. Their right and freedom to shape the content of their instructional programs and to employ the teachers of their choice should be recognized in law. Their

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"Educational justice in a pluralistic society"

Citizens for Public Justice

institutional integrity should be fully protected within the framework of just legislation that is equally applicable to all.

Critical questions and concerns

Accordingly, CPJ has some concern that subjection (21) of section 136l may have the effect of weakening the very legal protection that the separate schools need in order to implement their particular Catholic educational philosophy and programs. Will the legislative declaration that section 23 of the *Code* will not be applicable or operative when *Bill 30* becomes law prevent the separate school boards from employing only, or give preference in employment to, those public school teachers who share these boards' Catholic philosophy of education? Is this the intent of the Government? Is this the intent of the Committee?

CPJ asks these questions in view of the stipulations contained in subsections 136l(19) and (20) of *Bill 30*. They read:

> (19) The Roman Catholic school board shall not discriminate on the basis of creed with respect to employment against any person designated by the public board.
> (20) Subsection (19) applies in respect of employment to fill a position and in respect of employment and advancement while in a position.

As we understand *Bill 30*, these two subsections would prevent a Roman Catholic separate school board from using "creed" as a standard when considering the "employment to fill a position" of "any person designated by the public board" or when deciding such person's "advancement in employment while in a position." Is this the intent of the Government? Does the Committee share this intent?

But what will happen when a "designated" teacher, who is available for transfer from a public school to a separate school, cannot in good conscience teach economics in harmony with the Canadian Conference of Catholic Bishops' *Ethical Reflections on the Economic Crisis* and ethics in harmony with the Ontario Catholic Bishops' pro-life statement *Therefore Choose Life*? Will the separate school board have the legal right to refuse employment to such a teacher on the basis of the rights accorded to it by virtue of section 18 of the *Code* or will the proposed subsections 136l(19) to (21) of *Bill 30* prevent the board from doing so? Will such a teacher be subject to discipline and dismissal by a separate school principal or board or will such a teacher be free to teach contrary to the Roman Catholic "creed" as it applies to economics and ethics?

We ask these questions to concretize our recommendation that *Bill 30* be amended so its intent is not in doubt but crystal clear as to what the teachers' and school board's respective rights and responsibilities are.

CPJ highlights this important human rights issue for two reasons: *First*, as a matter of general principle, no section of the *Code* should be declared inoperative without stating a compelling reason. To our knowledge, no compelling reason has been advanced by the Government to prove that the intent of *Bill 30* necessitates declaring section 23 of the *Code* inoperative. Rather than declaring that "Subsections (1) to (20) apply despite section 23 of the *Human Rights Code, 1981*," in our view, *Bill 30* should be affirming the *Code* and the school boards and teachers should be respecting its equal treatment and anti-discrimination provisions as well as the separate school boards' rights and privileges under the *Code*.

Second, there appears to be no clarity as to what is meant by the word "creed." What does the Government intend "creed" to mean? What does the Committee understand "creed" to mean? If there is no clarity as to what kind of discrimination because of "creed" should be prohibited, then now is the time to clear up the confusion and reach agreement so there will be little or no chance for misunderstanding and lawsuits later.

In view of the wide variety of meanings that have been given to the word "creed" in dictionaries and the different interpretations that have been used by the Canadian courts and the Ontario Human Rights Commission, it is obvious that the word "creed" has the potential of causing more confusion and conflict than it cures. In Appendix B we list some definitions that have been used. They range from "a brief formal summary of Christian doctrine" to "a set of opinions or principles on any subject."

CPJ believes that a school board should be free to employ teachers who agree with its stated educational philosophy, pedagogy, and purpose and who are willing and able to help implement the school's educational policy, program, and curriculum. Such professional agreements with the support of a school's educational distinctiveness are essential to educational integrity. This reinforces a school's commitment to its students and their parents.

Accordingly, a school board should be free to interview an applicant regarding his/her *educational* beliefs and skills and to test them in light of the school's *educational* guidelines to determine whether the applicant actually has the necessary qualifications required for the position. While such an interview must of necessity deal with the teacher's basic *educational* beliefs and professional competence, a school board must not discriminate against any person on the basis of *denominational* affiliation or the lack thereof and must not make its decision to employ, promote, demote, or terminate on the basis of *denominational* affiliation or the lack thereof.

A person's educational philosophy and competence are basic qualifications essential to a school's *raison d'etre;* a person's denominational affiliation or lack thereof is *not*. The employment of teachers should be decided on the basis of relevant and equitable educational standards such as a school's educational philosophy and guidelines that are, as section 23 of the *Code* puts it, "a reasonable and *bona fide* qualification because of the nature of the employment," and *not* on the basis of denominational affiliation or the lack thereof.

Suggested amendments

Accordingly, either subsection 136l(19) should be amended so that it more clearly spells out the specific kind of discrimination the Government seeks to prohibit *or* subsection (19) should be deleted. This could be done on the basis of a special undertaking by the separate school boards that they will extend fair treatment with respect to employment to all persons designated by the public boards in harmony with the spirit and letter of the *Code*. Obviously, for the sake of harmonious relations based on genuine tolerance, the contents of such a special undertaking should be worked out in consultation with representatives of the public school boards and teachers' federations affected.

If the legislation's goal is to prohibit discrimination with respect to employment on the basis of *religion*, as the Ontario Human Rights Commission and others interpret the word "creed," then the Committee should ask itself whether such an interpretation is in accordance with the spirit and letter of section 18 of the *Code* and whether such a fundamental prohibition is not too sweeping to cover a limited situation.

If it is the intent of the legislation to prohibit discrimination with respect to employment on the basis of *denominational affiliation or the lack thereof*, then subsection 136l(19) should be amended accordingly. The amended subsection would then read:

> (19) The Roman Catholic school board shall not discriminate on the basis of *denominational affiliation or the lack thereof* with respect to employment against any person designated by the public board.

At least then the intent is clear, and the school boards and teachers know what their respective rights are. The Committee may then wish to consult them and others regarding the adequacy and appropriateness of such an amendment and seek to establish a meaningful consensus and practice.

One way of facilitating a clear understanding of the intent of *Bill 30* is to define the meaning of the word "creed" by adding a paragraph to section 1 of the *Education Act* which could read as follows:

> for the purpose of section 136l(19) "creed" means "denominational affiliation or the lack thereof."

Public funding and equal treatment

We wish to make a few additional comments regarding the need to eliminate the current discrimination in the allocation of municipal taxes.

CPJ is concerned that the *Education Act* violates the very freedom from discrimination because of "creed" which the *Human Rights Code* claims to protect. Article 119(3) of the *Education Act* stipulates that only a person "who is a *Roman Catholic* and resident on a parcel of land that is within a separate school zone may be a separate school supporter in that zone" (emphasis ours). Why does the legislation discriminate non-Roman Catholic residents who may wish to support separate schools?

Furthermore, why may Roman Catholic residents choose whether they will support the separate or public education system with their municipal taxes, but why are people belonging to different denominations or none prevented from making the same choice? Why does the *public* school system enjoy the municipal tax benefits of *everyone's* choice, but why does the *separate* school system have the municipal tax benefit of only the *Roman Catholic's* choice, and why do the *independent* schools get *no* municipal tax benefit whatever?

The Legislature should eliminate the obvious discrimination because of "creed" contained in Article 119(3) of the *Education Act* and, instead, introduce an appropriate section that permits all Ontario residents, regardless of "creed", to indicate which education system they wish to support, be it public, separate, or independent. Such an amendment would show the Government's public respect for the diverse beliefs and basic human rights of *all* Ontario residents, and it would recognize the reality of educational diversity in the Province's education system.

We hasten to add, however, that as a result of the Ontario Government's respect for residents' right to allocate their municipal education taxes to the school system of their choice, the public system should not begin to suffer from the lack of adequate funds in the same way the separate and, to a greater degree, the independent systems have. The Government should see to it that *all* systems are adequately funded so that *all* can properly meet their educational responsibilities. This is especially important if some schools in certain areas, because of lower municipal tax allocations, are in need of supplementary funding in order to do their task properly. Low-income areas should not be deprived of competent teaching staff and adequate educational resources. Particular care should be taken that the children of our low-income neighbours, regardless of their parents' "creed" or lack thereof, receive the same quality education as the children of higher-income residents.

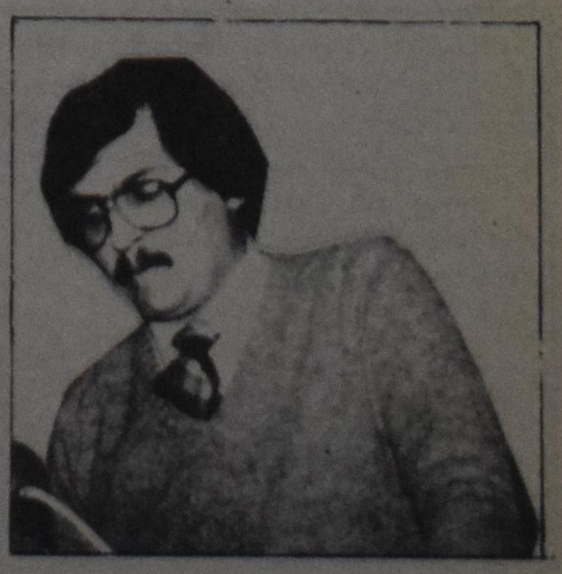
Indeed, to quote one of the underlying principles of the *Human Rights Code* once more: "Every person has a right to equal treatment with respect to services, goods and facilities, without discrimination ..."

CPJ sincerely hopes that your Committee's report and recommendations will support educational justice for *all* Ontario residents and their schools, and that the Government will safeguard the right to equal treatment of *all* faith and value communities active in education.

Respectfully yours,

CITIZENS FOR PUBLIC JUSTICE

Mr. Gerald Vandezande,
Public Affairs Director



Dr. Paul Marshall
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Feature

Remember the Huguenots!

John Martens

Have you ever noticed that among Reformed people in North America, not a few bear French names? (Nobody can deny that Dubois, Persenaire, Toeset [Toussaint], Pikaart [from Picardy], are of French origin.)

As the Christian Reformed Church is still made up to a considerable degree of the descendants of Dutch stock, or — especially in Canada — of Dutch-born settlers, we can only conclude that the French names we so often encounter were also common in The Netherlands.

Why French?

To find out why so many people in The Netherlands bore and still bear French names (and that not only among the Reformed part of the population) we must briefly touch on the history of the French Calvinists known as the Huguenots.

Calvinism, despite severe and bloody persecution, gained great acceptance in France in the 1550s. Through the Edict of Nantes, issued by the French King Henry IV (1598), French Calvinists obtained basic religious and political rights which enabled the Reformed Church of France to maintain itself for a considerable time against an essentially hostile Roman Catholic clergy. It entered a period of relative calm during which French Protestantism reached its zenith.

At that time, hundreds of Reformed churches dotted the country. Great concentrations of Reformed people were found in La Rochelle, Dieppe, Nîmes, and a host of other cities. The Reformed "academies" at Montauban, Saumur, Nîmes, and Sedan were famous for their scholarship.

Despite the brilliant accomplishments of French Calvinist scholars and the apparent well-being of French Protestantism, a deeply ingrained antagonism was increasingly manifesting itself. The explosive growth of the Reformed church led to a reaction from Roman Catholicism which culminated in the revocation of the Edict of Nantes in 1685.

Antagonism grows

Louis XIV (1648-1745), Henry IV's grandson, was only too willing to promote antagonism between the two groups. He was imperious, fully convinced of his own dignity as God's appointee — with control over his subjects' bodies and consciences. His Roman Catholic entourage strengthened this conviction in him and used him for its own schemes. At the King's side was his trusted councillor (later his wife) Madame de Maintenon, a clever lady full of zeal for the Catholic cause.

As he got older, Louis was sorely distressed by his former dissolute, immoral ways and wanted to atone for his "sins of the flesh." What better way than, as de Maintenon suggested, to forcibly bring the Reformed heretics back into the bosom of Mother Church. To atone for one's own transgressions by inflicting punishment on others was an easy way out.

Madame de Maintenon, who fully concurred with the King's course of action, was an eternity removed in Christian spirit and humanity for her famous Calvinist grandfather, the poet Theodore Agrippa D'Aubigne, who wrote:

The ashes of the burnt
martyrs are like precious
seeds,
which after the long and dark
winter of storms and tears,
open up in sweet springtime in a
million flowers,
bringing forth a healing balm;
and they are like new plants,
blooming in the midst of Zion's
courts.

In its original French, it is a sweet poem, giving expression to a great faith in beautiful, euphonious language:

Les cendres des Brules sont
precieuses graines,
qui apres les hivers d'orage et
de pleurs,
ouvrent au doux printemps
d'un million de fleurs,
la baume salutaire et sont
nouvelles plantes
au milieu des parvis
de Sion fleurissantes.

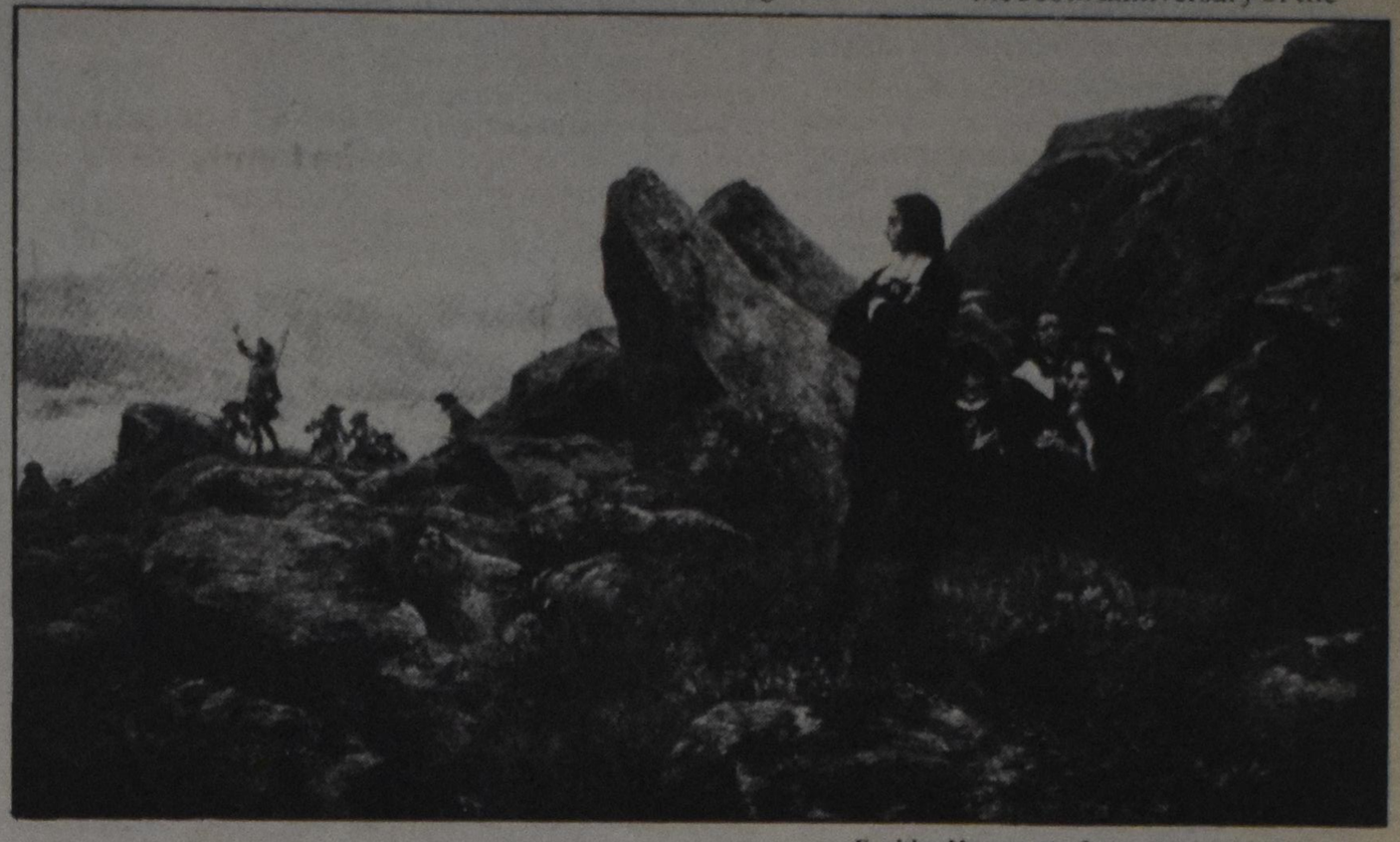
Louis no friend

On October 17, 1685, Louis XIV revoked the Edict of Nantes was "unnecessary" in a France almost wholly Catholic. Nothing could have been farther from the truth. Protestants were now excluded from many occupations and professions which the Edict had allowed. They were largely barred from civil service jobs and allowed to employ only a limited number of workers; they also suffered what was called "civil death." Their marriages, performed by Protestant ministers, were invalid in Roman Catholic eyes; their children were illegitimate. Huguenots had to be buried apart from Catholics, and not before sundown.

As the 17th century progressed, Huguenots were ever more driven into isolation in an attempt to send them back to the arms of the waiting Mother Church.

From about 1680, the feared "dragonades" (dragoons) added to their misery; and finally, there were His Majesty's war galleys to bring them in line.

Long before 1685, thousands of French Calvinists fled their homeland for more tolerant countries — The Netherlands, England, Brandenburg, Switzerland. After 1685, a veritable mass exodus occurred even though flight from France was forbidden. How many refugee Huguenots found havens elsewhere is hard to say. Most estimates say 200,000.



Fugitive Huguenots, from a painting by M. Leloir

A Dutch welcome

In Holland, the fugitives were received with open arms. Existing French Reformed churches were enlarged and new ones founded, until there were 69 Walloon or French churches there. A great number of Huguenot ministers joined the exodus to escape execution.

Entire refugee colonies were established by well-to-do exiles. Huguenots brought their wealth, skills, and scholarly tendencies into the Dutch republic, and the country profited immensely from them.

The Dutch provinces of Friesland and Holland conferred full citizenship on the refugees in a gesture of solidarity and goodwill. It was no wonder that The Netherlands attracted so many fugitive Huguenots.

Today, behind many common Dutch names may lurk a Huguenot ancestor — many who arrived in Holland speedily changed their names into Dutch equivalents in a break with their oppressive pasts.

For example, Dupont became Verbruggen; Dupre, Vander Weide; and Ducroix, Kruis or Cruys.

It will soon be October 17, the 300th anniversary of the revocation of the Edict of Nantes. That somber day is worth marking on the calendar. Whether or not we claim remote kinship to the Huguenots, we can still admire the constancy and perseverance of the French Protestants, whose memory is perpetuated among us — and the people of many nations — by their names.

In a way, the civilized world is indebted to Louis XIV, who in a stupendous blunder, expelled a loyal, industrious band of subjects.

On October 17, Deo volente, we will devote an extra thought to the Huguenots who have imparted so much of their heritage to us.

John Martens is a free-lance writer living in Listowel, Ontario.

Ty Hofman's book in new encyclopedia

Stan De Jong

Recently, Edmonton-based Hurtig Publishers achieved a major feat with the publication of *The Canadian Encyclopedia,* the first authoritative work of this kind ever published in Canada.

Interestingly, the book devotes about a half page on the "Dutch" in Canada. This part of the book was written by Dr. Herman Ganzevoort, Professor of History at the University of Calgary. Dr. Ganzevoort's contribution quite accurately describes the origins of the Dutch, their struggles and their assimilation into "the Canadian multicultural state."

Particularly interesting is the fact that the "reading list," which follows Dr. Ganzevoort's comments, includes the book *The Strength of Their Years* written by Tymen E. Hofman and published by Knight Publishing Ltd. in 1983.

Rev. Hofman's book chronicles the arrival and settlement of Reformed Christians of Dutch nationality around the turn of the century in such southern-Alberta communities as Monarch, Nobleford and Granum.

We congratulate Rev. Hofman with this recognition of his book. We congratulate ourselves a little bit too! After all a copy of this most interesting, 164-page book can be obtained by sending us your address and a cheque in the amount of $9.45 ($7.95 + $1.50 for postage and handling.)

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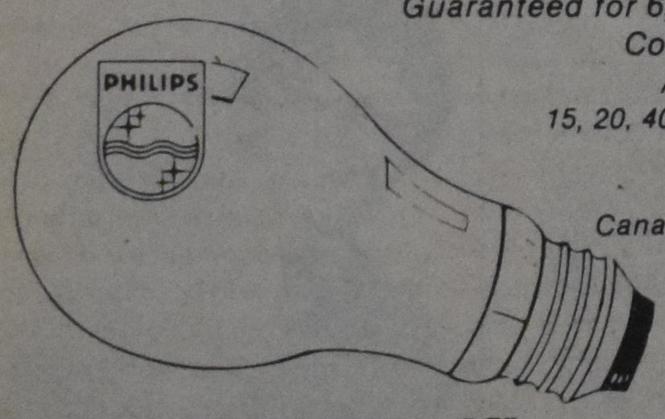

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Feature

The family in an individualistic society II

Harry Van Belle

The personal value of social systems

No one, not even the individualist, will deny that we live our lives in a great variety of social systems or relationships: marriage, family, church, school, state, and the working place.

Each of these fulfills a unique function and activity in our individual lives. In school we learn, in church we worship, on the job we work, in the state we deal justly with our fellow citizens, and in marriage we live in intimate union with a man or a woman. All these activities together concretely make up our humanity. Through them we also express our individuality. A person who is not engaged in these activities does not exist. We can only know who or what we are through them.

Social systems can be seen as support systems, as adjuncts to our personal existence. Together they are like the stage on which we play our individual roles. They are created structures that make it possible for me to perform those human activities that concretely define who I am.

I cannot possibly describe myself to you except in terms of my family of origin, my level of education, my church affiliation, my occupation, my citizenship, and my marital status. Each of these personal characteristics presupposes that I participate in a wide variety of social systems or relations with others. Social systems are "we" structures ("first person plural things") that allow me to refer to myself as "I" ("first person singular status"). It is only through them that I can be myself.

That being the case, how could these interhuman relationships possibly detract from personal growth! (See last week's article.) By participating in them, we gain everything and lose nothing. All of us need them to be ourselves; we depend on them totally. And it may well be that the most significant issue of the '80s is not the rights of women, or even the rights of the unborn, but rather the rights of relationships to exist in their own unique fashion, without any external interference.

Family's importance

How important these social systems are for our lives in a modern individualistic society I will try to demonstrate in detail via an analysis of the structure and the function of the nuclear family.

The family has a non-arbitrary, created structure in the sense that it necessarily consists of two generations that stand in a certain relation to each other. Without at least one parent and at least one child in relation to each other, you just don't have a family.

This structure of the family is dictated by its unique function in human life caring. The family is a social system which promotes caring, nurturing.

To care, you need a relationship. You cannot care by yourself. One necessarily always cares for someone or something. In a caring relationship such as the family, one party, the child, is in need of nurture and the other party, the parent, has a need to nurture. In the family, the child grows up and is brought up.

Child's dependence on the family

Child development is totally dependent on stable family relations. That is why for the sake of children, we must defend the sanctity of the family at all costs.

In comparison to animal young, human children are all born prematurely. For the most part, animal young mature in their mother's womb. At birth or shortly thereafter, most of them are able to walk, eat, and in general maintain their biological existence independent of parental help.

A human child, by contrast, is the most helpless thing alive, at birth and for many years to come. It takes children a full 20 years to become mature and in some instances we despair whether they will ever grow up.

During this period of maturation, children are utterly dependent on their families, which function for them as a kind of substitute womb. All the evidence indicates that without a stable family setting, the child's physical, emotional, intellectual, social and spiritual growth is stunted. Thus, there cannot be any question that the child depends on his family for his personal growth.

Parent's dependence on the family

Less well-recognized is the fact that parents are equally dependent on their families for their personal growth. To say this about parents seems ridiculous since they are the ones responsible for making the family what it is. Parents are adults. They have no more growing to do because they are already grown up. They have already learned to take care of themselves and have reached the age of independence. They are mature and can now do what they want. So how can they need their families?

When we view maturity individualistically, then indeed parents have no more growing to do. For individualistically conceived, maturation is strictly a process whereby the child progressively frees him- or herself from membership in a family. And the end product of this process is an autonomous adult who is a separate person in his or her own right. But is this really the end of the growth process? I think not. While it is true that parents are grown up, they always continue to grow older.

So, the growth process stretches from birth to death. The growth process of a child, particularly the teenager, is indeed one where normally he or she comes to depend less and less on the parental family, until he or she becomes self-aware — a separate, unique, self-dependent person.

But now notice a curious thing. No sooner does a young adult quit thinking of him- or herself as a child of the family, than he or she starts to look around for a boy or girl who can become a marriage partner. After the need for independence is realized, the need for intimacy with a fellow human being comes to the fore. The "I" fuses itself with the "I" of the marriage partner, into a bi-unity, a two-in-oneness, — the "we"ness of marriage. Individuality is traded for a relationship. The satisfaction of this need for intimacy is the first step in the process of *adult* growth.

Similarly, no sooner has a person gotten to the point where he or she can take care of him- or herself, but the urge to care for another human being arises. This is the second step in adult maturation. And to satisfy that need to care for others, the partners usually become parents. I hope you can see now that for their own further growth as adults, parents need the family just as much as children do for their growth.

To me this is a very important point. To actively care for others is not a luxury for anyone of us but a developmental necessity. If a self-sufficient adult chooses not to have children, or chooses not to exercise that created ability to care for others in some other way, growth is stunted. It makes one an immature adult.

"...it may well be that the most significant issue of the '80s is not the rights of women, or even the rights of the unborn, but rather the rights of relationships to exist in their own unique fashion, without any external interference."

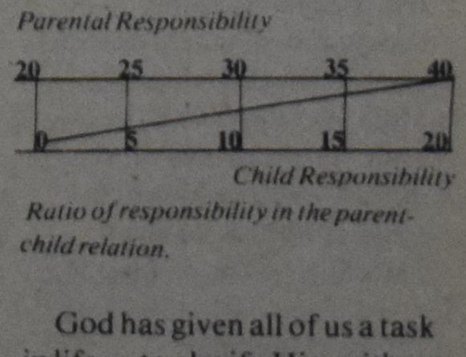
"Child development is totally dependent on stable family relations. That is why for the sake of children, we must defend the sanctity of the family at all costs."

The parent-child relation

The fact is that both children and parents need the family. And this fact leads me to believe that normally speaking, i.e. in accordance with God's norms for the parent-child relations, there is no conflict between the interests of the child and the interests of the parents in the family. On the contrary, the needs of the child and the needs of the parents dovetail beautifully with each other.

Ratio of parent-child responsibility

To make this clear, look at the diagram below. Its bottom horizontal line represents child growth from birth to adulthood, or roughly from zero - 20 years of age. The top line represents parental growth, roughly from age 20 to age 40.



Ratio of responsibility in the parent-child relation.

God has given all of us a task in life — to glorify Him with our lives. Within these lives, He gives a million smaller tasks to do. The child has the task of growing up, i.e. the task of learning to take care of him- or herself. And God gives parents the task of caring for the child. Concretely that means that during the time that the child grows up, God gives the parents the task of doing everything for that child that he or she can't do yet; and He gives them the task of holding that child responsible for everything that he or she can do already without help.

continued on page 16...

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The family in an individualistic society

continued from page 15.

At birth, the child is totally dependent on his or her parents. Those parents are totally responsible for the child's existence. But it doesn't take long before the child can already do little things independently. For example, feeding oneself rather than being fed; and, at a given point, becoming toilet trained. As soon as the child is able to perform these functions alone, the parents stop performing them for him. They now hold the child responsible for these two relatively small parts of his or her existence.

This is a general trend in normal parent-child relations. The more competent a child becomes at living, the less parents do for him or her and the more they expect of the child. Thus, the parent-child relationship is one of increasing child responsibility and decreasing parental responsibility for the child's life. This represents the love that goes on between parents and children in the family.

Sietse Buning in his book *Style and Class* puts it this way:

Love is to hang on
and
love is to let go.
To do the one
without at the same time
doing the other
is not love.

Inevitably there comes a point where the child is totally responsible for him- or herself, at which point the parent's responsibility reduces to zero. Normally speaking, parenting is a finite job. Parents work themselves out of a job. They have become successful as parents when they are no longer needed as parents.

Child's freedom/ parental authority

Normally speaking, what parents do in the family complements what children do in the family. But while this may be the norm, we all know that this is not always what happens. In actual families, parents and children often clash in their views of what parents and children ought to do at any given time.

This is not surprising. Parents don't raise their children in a vacuum. They do so in an individualistic culture. And in talking to their parents, children often echo the values of that culture. They say to their parents: "You can't tell me what to do, Mom and Dad. I am a free individual. I am my own boss. I have a right to live my own life."

In response to that kind of talk, parents often come out with their own heavies, "I am your father, you know. You do as I say or else." And the struggle between parent and child is on.

How do we resolve this kind of problem? Who is right, the child or the parent? Well, they both are, a little bit. Children do have a right to their freedom and parents do stand in authority over children.

So what to do? Many books on child rearing take either the side of the child or the side of the parent. They either promote permissiveness or authoritarian nurture. A good example of each of these is P.E.T. by Thomas Gordon, and *Dare to Discipline* by James Dobson. (I hope to critique these two views of child rearing in more detail in two subsequent articles). The problem with these two books and so many others based on an individualistic view of humanity, is that they only tell you who is right — the child or the parents — not what is right for both together.

The freedom of the child and the authority of his or her parents is limited. By what? By the caring function of the family. That is the norm to which both of them can appeal. One possible reason for so many conflicts between parents and children is that neither of them adheres to a norm outside of the parent-child relation. If they did, they could appeal to it together. The parents could say to their child, "Alright, I know that you want this, but is it good for you? Does it help you grow up?" And the child could say to his or her parents, "Ok, I know that you want me to do this but are you being good parents when you ask this of me?" I know that this formulation will not stop the discussion. There will still be a lot to iron out between parents and children. But it helps both to know that, "normally," speaking, proper child development and good parenting do not conflict, but rather complement each other.

Unto what end is all this caring in the family? For what result? Obviously, for the proper growth of the child. But what does this mean concretely?

Development of trust

All the literature I read on child growth centres around the dynamic of "security" and "exploration," with the former constantly preceding the latter. I have rebaptized these two terms as "trust" and "commitment."

Throughout early childhood and the teenage period, I see the child struggling with two life tasks: to trust, and based on that trust, to commit him- or herself, in that order. And I marvel at the goodness of the Creator that He normally allows us to develop those two of life's functions first, which, throughout our lives, we find hardest to attain: faith and obedience, trust and commitment.

The life task that characterizes especially early childhood is the development of a sense of trust: trust that the physical world remains constant; trust that one's social world is dependable; trust that one is up to the task of living; basic trust in the Lord especially — trust that "He's got the whole world in His hands."

Early childhood is the time when one learns to feel at home in the world, when one learns that, come what may, at bottom things are O.K.

The development of that kind of trust requires a worry-free, sensitive parent-child relation. It requires the safe haven of a family, where parents are committed and concretely show their commitment to their children by caringly sheltering, clothing, feeding, loving, guiding, correcting and accepting them.

Development of commitment

Based on that sense of trust, the child can venture out while still young to personally commit him- or herself to life. He or she can learn to choose, to be committed: to find his or her own identity and how to live with it. He or she can map out life goals and commit him- or herself to a life's vocation and life's marriage partner. Finally, he or she can commit him- or herself to God and publicly confess that commitment, or in other ways show what is most important in his or her life.

In doing all this, one is dependent on one's family. The parents supportive trust that gently ushers the child out of the protective nest into the cold is needed. The child needs to hear parents say, "Go ahead, it's O.K., we know you can do it!," even while setting an uneven course into the future.

In short, as the child learns to trust, he or she needs parents' constant commitment, and as commitment is learned, the child needs his or her parents' constant trust. A child with that kind of a family is truly rich and well-equipped to take life on the chin.

Family's social context

You and I don't know how rich we are to have been raised in families which, though by no means perfect, were by all comparisons, stable and for the most part caring environments. Learn to treasure them and fight to protect them.

How? First, by not withdrawing yourself into the narrow circle of your own little family (although it's good to know that spending time with your kids works wonders for them). The time when you could shield your children from the world is past. Outside influences raise them as much as you do.

Establish what Uri Bronfenbrenner has called "an ecology of development." That means that we have to get out there into politics, into education, into the church, and into the market place. There, in society, we must secure a social context for the family.

The family is vulnerable today. It needs protection; and one way of doing that is to combat individualism in whatever social system we find it.

Dr. Van Belle teaches psychology at Redeemer College, Hamilton, Ontario.

The Catholic battle for funding

...continued from page 11.

of the literal interpretation of the 1913 statute, and upheld the county court judge decision to rule against the authority of the Ford Motor Company to split its taxes between the two systems.

It was not until 1964 that the Conservative government of Premier Robarts adopted the Ontario tax foundation plan. This increased actual grants to separate school boards through equalization formulas. This new program was designed to increase equality of opportunity. The Liberals and the N.D.P. supported this, but were not in favour of doing anything more at that time either.

In 1967 the Ontario Committee on Taxation made recommendations to equalize revenues derived from local property taxes paid by corporations. But no action was taken on these proposals. In 1968 the famous Hall-Dennis Commission recommended that the controversy be put to rest by completing the separate school system. This was based on educational reasoning such as the continuous learning principle.

In 1970 the Ecumenical Study Commission also recommended that the funding be extended to the end of high school. A certain Lewis Garnsworthy (now Anglican Archbishop of Toronto) was a member of this commission. The same Garnsworthy who accused Premier Davis of acting like Hitler. Also in 1970, both the Liberal party and the N.D.P. party adopted platforms favouring extension of funding to the separate schools.

However, in 1971 the new Premier, William Davis, made a statement of policy opposing the extension of funding to the separate schools. This was then turned into an election issue which stalled the development of equalization and justice for another decade.

But in spite of official Conservative party policy to the contrary, provincial legislative grants for grades nine and ten in the separate schools were improved and increased to 90% of the public secondary level by 1978. And that is where matters were left until the famous announcement by Premier Davis in June of 1984, indicating that it was time for a change.

And that is when the public school establishment realized that they were about to lose their privileged position. In the next article we will consider the rallying of the troops necessary for the salvation of Ontario from the hordes of religious fanatics.

Adrian Guldemond is executive director of the Ontario Alliance of Christian Schools (OACS).

Izaak de Rijcke, B.Sc., LL.B., O.L.S.
barrister and solicitor
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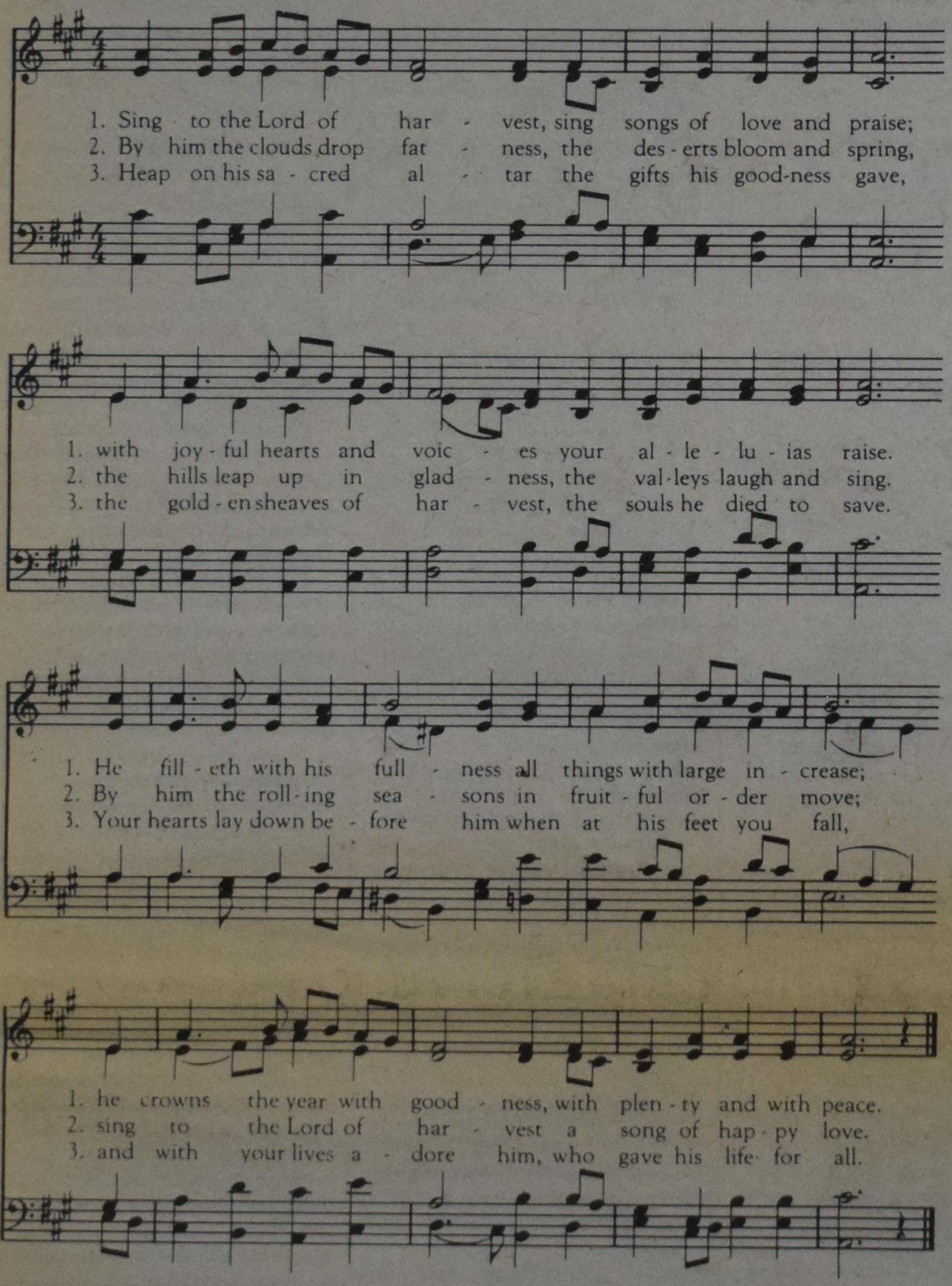
Sing to the Lord of Harvest

J. S. B. Monsell, 1863

STEURLEIN, 7.6.7.6 D

Melody by J. Steurlein, 1575


1. Sing to the Lord of har - vest, sing songs of love and praise;
2. By him the clouds drop fat - ness, the des - erts bloom and spring,
3. Heap on his sa - cred al - tar the gifts his good-ness gave,
1. with joy - ful hearts and voic - es your al - le - lu - ias raise.
2. the hills leap up in glad - ness, the val - leys laugh and sing.
3. the gold - en sheaves of har - vest, the souls he died to save.
1. He fill - eth with his full - ness all things with large in - crease;
2. By him the roll - ing sea - sons in fruit - ful or - der move;
3. Your hearts lay down be - fore him when at his feet you fall,
1. he crowns the year with good - ness, with plen - ty and with peace.
2. sing to the Lord of har - vest a song of hap - py love.
3. and with your lives a - dore him, who gave his life for all.

In the public domain

Thanksgiving Day Prayer

O Lord, our creator God, we give you heartfelt thanks
that you have blessed the labours of farmers and workers
and that your bounty is plenty for your people.
We pray that you will continue to bless our labours
in farm, factory, office, home, and school
that our land may yield its increase,
to your glory and our well-being.
Give us compassion for those who are hungry;
give us understanding of the causes of their hunger;
give us wisdom to share the bounty of your earth
with all your children.
In continual thanksgiving for your goodness,
we pray in Jesus' name. Amen.

Service Book, *Part Four; Board of Publications of the Christian Reformed Church, 1981.*

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Births

LAMMERS: With praise and thanksgiving to our heavenly Father, Bert and Liz (Borg) wish to announce the birth of their daughter, AMANDA MARIE, born September 5, 1985. A little sister for Steph, Shawn and Jenny. Another grandchild for Mr. and Mrs. John Borg, Hamilton and Mr. Henk Lammers, Sarnia. A great-grandchild for Mr. and Mrs. A. Huisman, Holland.
671 Murphy Rd., Sarnia, ON N7S 2X4

VAN HARTINGSVELDT: "Lo, children are a heritage of the Lord." (Psalm 127:3)
Michael and Rita praise God for the precious gift of life, a son, MICHAEL JORDAN, born September 20, 1985, 8 lbs. 2 oz. Jordan is the second grandchild for Mr. and Mrs. T.R. Visser of Newmarket and 11th grandchild for Mr. and Mrs. W.K. Van Hartingsveldt of Vineland Station.
2nd Ave., Box 39, Vineland Station, ON L0R 2E0

VAN MANEN: John and Theresa give thanks to God for the safe arrival of a second son, JAMES JOHN. He was born August 24, 1985, weighing 7 lb. 1 oz., and is welcomed by brother Timothy and sister Kimberly. James is the 24th grandchild for Mrs. T. Van Manen, Covenant Towers, Brampton, seventh grandchild for Mr. and Mrs. A. VanderVelde, Beachburg, Ont., and 13th great-grandchild for Mr. H. VanderVelde, Marrum, Friesland, The Netherlands.
Home address: 21 McLaughlin Blvd., Oshawa, ON L1G 2N7

Marriages

DRAAISTRA-DE JONG: With joy and thanksgiving to God, Mr. and Mrs. Mike Draaistra of Dunnville, Ont., and Mr. and Mrs. Tjibbe de Jong of Dunnville, Ont., are happy to announce the forthcoming marriage of their children, IRENE PATRICIA and HINDRIK. The wedding is to take place, the Lord willing, on October 11, 1985, at 7 p.m. in the Bethel Chr. Ref. Church in Dunnville, Ont. Rev. H. Vander Windt officiating.
Future address: R.R.#1, Dunnville, ON N1A 2W1

DE KLERK-KOORNNEEF: In the spirit of Christian joy, Mr. and Mrs. Ike De Klerk of Dunnville, Ont., and Mr. and Mrs. John Koornneef of Winona, Ont., are pleased to announce the forthcoming marriage of their children, FRANCES GAIL and RICHARD HENRY. The ceremony will take place, D.V., on October 19, 1985, at 3 p.m. in the Chr. Ref. Church, Dunnville, Rev. H.A. Vander Windt officiating.
Future address: 1194 Barton St., E., Winona, ON L0R 2L0

Send in your ad typed, to ensure that it will be placed with no errors.

Marriages

DERUITER-ARENDS: Mr. and Mrs. Cor DeRuiter of Matsqui, B.C. are pleased to announce the forthcoming marriage of their youngest daughter, SANDRA to BEN Arends, son of Mr. and Mrs. John Arends of Abbotsford, B.C. The ceremony will take place, D.V., October 18, 1985, at 7 p.m. at the First Chr. Ref. Church of Abbotsford, B.C., Rev. E. Busink and Rev. A. Beukema officiating.
Future address: 38713 Vye Rd., Abbotsford, B.C. V2S 4N2

Anniversaries

The children of,

JOHN and TEENA CLAUS

are happy to announce their 35th wedding anniversary on October 22, 1985.
Congratulations Mom and Dad and we hope God will give you many more years together.
Heinze & Henrietta Claus; Michael, Heather, Trevor — R.R.1, Fordwich
Jessie Wesselink; Stephen, William — Palmerston
Teena & Clarence Meinema; John, Jim, Jenny, Terry, Kelly — Red Deer, Alta.
Whinny & Roger Micallef — Brussels, Ont.
John — Listowel
Raymond — Barrie
Grace — Listowel
Sylvia & Paul Colquhoun; April, Ken — Listowel
Gerald — at home
Home address: R.R.1, Fordwich

Arum St. Thomas
1945 October 3 1985

ANDREW and TENA HESLINGA
(nee Karsten)

Congratulations to Mom and Dad and Grandma and Grandpa on the occasion of their 40th wedding anniversary.
We praise God for the years He has given to them together and trust that He will continue to bless them.
With congratulations, love and best wishes for many more years from your children and grandchildren.
JoAnne Heslinga
Jack Heslinga
Don & Gail Heslinga; Brandon, Justin
Fred & Ella Heslinga; Janine, Joel, Angela
Home address: 57 Balaclava St., St. Thomas, Ont.

1950 October 25 1985
With thankfulness to God we may announce the 35th wedding anniversary of our parents,

TED and ALICE KRAAY
(nee Woldhuis)

We pray that God will continue to bless them and keep them in His care.
Irene Kraay — Burnaby, B.C.
Agnes & Harv Prins — Lacombe, Alta.
Ed & Linda Kraay — Lacombe, Alta.
Janet & Phil Ryskamp — Calgary, Alta.
Wilma & Gord Spelt — Lacombe, Alta.
and 11 grandchildren.
Home address: R.R.3, Lacombe, AB T0C 1S0

With joy and thanksgiving to our Lord, we hope to celebrate the 35th wedding anniversary of our parents and grandparents,

PETER and ALICE LANGEVELD
(nee Van Galen)

on Saturday, October 12, 1985.
We thank God for sparing you as our loving parents for these many years. It is our prayer that He will grant you many more years together and with us.
Love from your children and grandchildren.

Anniversaries

1960 October 27 1985
With joy and thankfulness to God, we are happy that our parents,

GERRY and WILMA KUIPERS
(nee Scholten)

the Lord willing, may celebrate their 25th wedding anniversary. We wish them many more happy years together.
With love from their children:
Grenda & Ralph Witten
Jolanda & Henry Doornberg
Henry Kuipers
Ronald Kuipers
Home address: 10839 - 147 St., Edmonton, AB T5N 3E1

1940 October 23 1985
With gratitude and thanksgiving to God, we are happy to remember and celebrate the 45th wedding anniversary of our parents and grandparents,

Rev. JACOBUS and WILLEMKEN OVERDUIN
(nee Wilbrink)

Their wedding text, so beautifully fulfilled in their lives, is Deuteronomy 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms."
We pray that the Lord will continue to bless and keep them in His care.
With much love from all their children and grandchildren.
Open house will be held from 10:00-12:00 a.m., and 3:00 - 5:30 p.m. on Saturday, October 26, 1985, D.V., at the Free Ref. Church of London, Ont.
Home address: 356 Manitoba St., London, ON N5W 4W3

Krabbendijke Aylmer
1945 1985

TEUS and CORRIE VAN RHEENEN
(nee Cok)

"He who has compassion on them will guide them." (Isaiah 49:10b)
It is with joy and thanksgiving to our heavenly Father for keeping this promise, that we may celebrate together the 40th wedding anniversary of our dear parents.
It is our wish that the Lord will continue to bless and guide them in many more years of happiness together, and with us.
With much love and best wishes from their children:
Marge & Bill De Jong; Paul, Scott, Duane, Michelle — Norwich, Ont.
Edith & Dave Spooner; Troy, Jennice — Chatham, Ont.
Peter & Karen Van Rheenen; Melinda, Andrea — Victoria, B.C.
Margaret Van Rheenen — Toronto, Ont.
Sylvia & Andre Hooghiem — Aylmer, Ont.
Friends and relatives are invited to an open house on October 26, 1985, D.V., from 3 to 5 p.m., at the Chr. Ref. Church hall, corner of Caverly Rd. and South St., Aylmer, Ont.
Home address: 88 Elk St., Aylmer, ON N5H 1S6

Hemelum (Fr.) Blyth
1960 October 12 1985
"But they who wait for the Lord shall renew their strength."
With thankfulness to God for His many blessings, we hope, D.V., to celebrate the 25th wedding anniversary of our parents,

JOHN and FLORENCE WIERSMA
(nee De Vries)

With love from your children:
Brian — at home
Joanne — Oshawa
Home address: R.R.1, Blyth, ON N0M 1H0

Miscellaneous

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Obituaries

Edam, Stayner,
Netherlands Ontario
April 2, 1916 September 20, 1985
"Want deze God is onze God, eeuwig en altoos. Hij zal ons geleiden tot den dood toe" (Ps. 48:15)
This was the wedding text of Mr. and Mrs. Henry Eyk.
His beloved wife,

IEFJE EYK
(nee Groot)

was called on to Glory on September 20, 1985.
Dear mother of:
Cornelis Eyk — Stayner, Ont.
Willem Eyk — Nassau, Bahamas
Tina & Ken Russwurm; Karen, Christopher — Stayner, Ont.
Wolter & Nelly Eyk; Troy, Shawna, Erika, Tasha — Calgary, Alta.
John & Anna Eyk — Mississauga, Ont.
Irene & Winston Greeley — Pickering, Ont.
Margaret Eyk — Calgary, Alta.
Also survived by one brother and four sisters in The Netherlands.
Service of remembrance was officiated by Rev. J.A. Top.
Home address: R.R.4, Stayner, On L0M 1S0

On September 25, 1985, after declining health, the Lord took to Himself, our wife, mother, grandmother and great-grandmother,

HARMINA NYWENING-Zeldenrust

at the age of 81 years.
Beloved wife of John Nywening.
Mother of:
John & Corrie Nywening — Strathroy
Connie & Jake Pranger — Strathroy
Wiebe & Margaret Nywening — Wyoming
Arend & Freda Nywening — Strathroy
Jenny & Harry Kleefman — Mount Brydges
Clarence & Cobie Nywening — Winona
Bill & Grace Nywening — Wyoming
33 grandchildren; one great-grandchild.
Her last shared hymn was: Gezang 27, vs. 1 & 2: "Daar is de vreemd'lingschap vergeten; en wij, wij zijn in't vaderland!"
Funeral service was held on September 28, 1985, at the Wyoming Chr. Ref. Church. Conducted by Rev. W. Rinkema, Rev. J. Tangelder.
Address: c/o J. Pranger, R.R.1, Strathroy, ON N7G 3H3

On September 25, 1985, the Lord called home to be with Him, His faithful child,

Mrs. J. NYWENING

She has been a member of our Ladies Society for many years and always testified of her riches to be a child of God, by grace alone.
May the Lord be near to her husband and relatives.
Ladies Society, "The Lord is my Shepherd," Wyoming, Ont.

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Obituaries

"No, in all these things we are more than conquerors through Him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:37-39)
On September 20, 1985, the Lord took to eternal peace my loving wife, our dear Mom and Grandmother,

WILLEMPJE VANDEKUYT
(nee Versteeg)

in her 75th year.
Wife of Hendrikus VandeKuyt.
Mother and grandmother of:
Eva & Hank Kruyf; Sherrie & Karl, Rick, Chris — Midland, Ont.
Bert & Anne VandeKuyt; Bert, Derek, Jason — Orillia, Ont.
Maria & John Verschoor; Dave, Henry, Jessie & Arie, Wally, Tricia — Hamilton, Ont.
Corrie & Bert VanderHoef; Bert & Pam, Wilma & John, Henry — Willowdale, Ont.
Wilma & John TenBrinke; Ted & Tammy, Rita, Jane, Mike — Dunnville, Ont.
Harry & Ann VandeKuyt; Debbie, Mark — Ancaster, Ont.
George & Liz VandeKuyt; Geoffrey, Henry, Michael, Cynthia, Robbie, Andrew — Mount Hope, Ont.
John & Jana VandeKuyt; Gregory — Burlington, Ont.
and two great-grandchildren.
Predeceased by two infant sons Cornelis and Jan Hendrik.
Through God's grace we received a loving wife and a dear Mom.
We praise and thank God for the wonderful and good things He has done.
Christian parents, a gift from God,
to teach us to know His Son.
The Way, the Truth and the Life and all that He has done.
O Lord, to know, that all our sin
has completely been taken away.
Forgiven, we stand in Your grace until
we are called with You to stay.
This, Mom professed, and may we as
husband, children and grandchildren
keep so close to You,
To continue this life here on earth
and bring You honour in everything we do.
Address: 354 Seventh St., Midland, ON L4R 2E5

On Sunday, September 29, 1985, the Lord called home to be with Him our dear member,

Mrs. J. VANDER TIL

Her faith enabled her to accept her illness courageously.
"Blessed are those who die in the Lord."
May the Lord be near to her husband and children.
Ladies Society, "The Lord is my Shepherd," Wyoming, Ont.

Wanted

Who can help?
Mentally handicapped boy is saving stamps (world-wide). If you have any, please make Ralph happy. Send all stamps to:
Ralph van der Woude
14490 - 106 A. Ave.
Surrey, B.C.
V3R 1T4

Accommodation

Housemate wanted to share 3-bedroom house, St. Catharines, Ont. Close to downtown, schools, churches. Reasonable rent. Write to Marian Van Til, c/o Calvinist Contact or call (416) 682-8311.

Classifieds

Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:

BREMER, A., geboren op 21 november 1917, gehuwd met E.M. Postma, naar Canada vertrokken op 16 mei 1950.

TEN BROEKE, Klaas E., geboren op 19 februari 1930, laatstbekende adres in Nederland: Zeeweg 83, Overveen, naar Canada vertrokken op 10 augustus 1954.

VAN DEN ENDE, Johanna Hendrika (of Hendrina), geboren op 8 oktober 1924 te Den Haag, naar Canada vertrokken op 13 mei 1953.

FEIJS-THORSCHMIDT, J. alsmede haar dochter M.H. FEIJS, geboren 19 september 1929 te De Bilt, naar Canada vertrokken op 10 september 1953.

GEBOERS, J.T.L., geboren op 5 januari 1913, gehuwd met J.A.M. van Wetten, naar Canada vertrokken op 2 juli 1953.

GOORTS, W.J., geboren op 7 augustus 1918, gehuwd met H.C. Munsters, naar Canada vertrokken op 13 juni 1950.

GORTHUIS, H.J., geboren op 29 augustus 1920, laatstbekende adres in Nederland: Heemskerckstraat 4, Zaandam, naar Canada vertrokken op 16 juni 1953.

DEN HEIJER, Marinus, geboren op 18 augustus 1920, laatstbekende adres in Nederland: Zeeruststraat 26, Den Haag, naar Canada vertrokken op 12 april 1951.

JANSEN, Chors alsmede echtgenote Mientje Jansen-Pannebakker, laatstbekende woonplaats in Nederland: Den Helder en Utrecht, naar Canada vertrokken rond 1953 met een gezin van + 12 kinderen, waarvan enkele namen luiden: Gerard, Greetje, Rene, Marcel, Chorsette, Chors.

DE KLEYNE, A.J., geboren op 13 maart 1917, gehuwd met H.P. van Dijk, naar Canada vertrokken op 19 juli 1949.

VAN KREUNINGEN, Marinus, geboren op 25 mei 1920, laatstbekende adres in Nederland: Gildstraat 45, Utrecht, naar Canada vertrokken op 28 april 1953.

POSTMUS, B., geboren op 7 juli 1920, laatstbekende adres in Nederland: Esdoornstraat 50, Nijmegen, naar Canada vertrokken op 2 april 1952.

RAUWERDA, Keimpe, geboren op 20 juli 1920, laatstbekende adres in Nederland: Spoorstraat 172, Leeuwarden, naar Canada vertrokken op 17 maart 1952.

SLAATS, P.J., geboren op 5 augustus 1920, gehuwd met J.M. Schijven, naar Canada vertrokken op 27 februari 1953.

TON, Jacob, geboren op 11 april 1941 te Akersloot, laatstbekende adres in Nederland: Meidoornstraat 3, IJmuiden, naar Canada vertrokken op 25 september 1984.

IJSBRAND VAN KEULEN geboren Bijma, Tine Trijntje, jaren geleden naar Canada geemigreerd.

Netherlands Consulate General
One Dundas St., W., Suite #2106
Box 2, Toronto, ON M5G 1Z3
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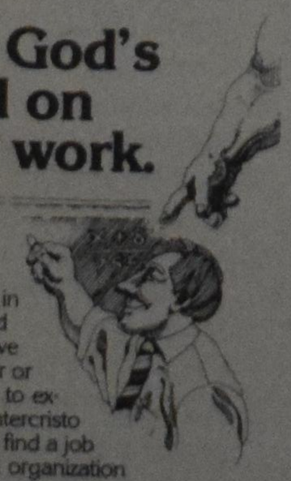

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We, the CRC congregation of Hanover (as yet unorganized) invite you to contact us for more information about these and many other properties.

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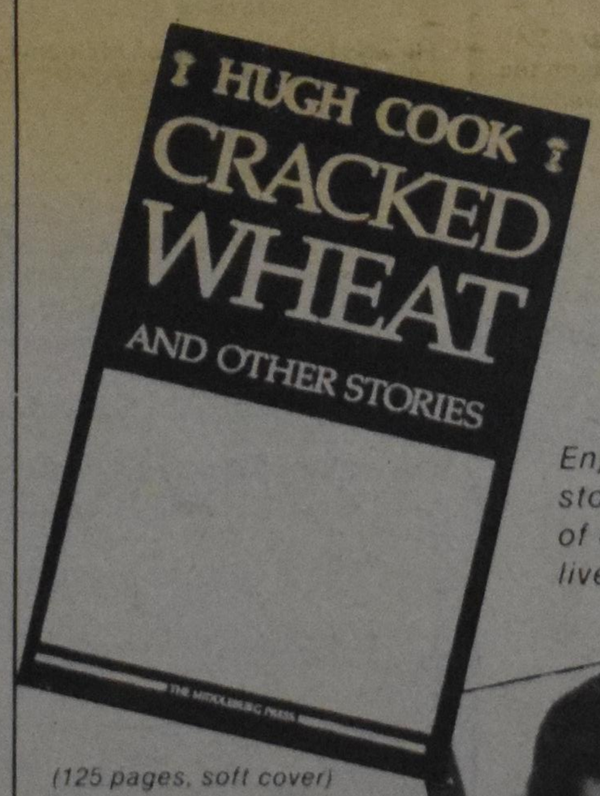

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Events

CALENDAR of events

Oct. 12-19 After several successful evenings, Van Halsema comes to: Oct. 12: **Bowmanville,** Rehoboth CRC, 8 p.m.; October 19: **Belleville** CRC, 8 p.m.

Oct. 12-14 **Athens** Christian School 25th Anniversary celebrations. For full details contact Mrs. Jo Oosterhof (613-924-2846), Mrs. Jannie Feenstra (613-924-9690), or Mrs. Yvonne De Jong (613-924-2639).

Oct. 16 Choir and organ concert by the choir and brass under the direction of Leendert Kooy, with Sander van Marion at the organ; at 8:15 p.m. in St. James Cathedral at King & Church Strs., **Toronto,** Ont. Tickets: $5.00 golden age and students: $3.00.

Oct. 18 Musical evening to dedicate the new pipe organ. Choir, solo, trumpet and audience participation. At 8 p.m. in the Second CRC, **Brampton,** Ont. Refreshments afterwards.

Oct. 19 Netherlands Bazaar from 10 a.m. till 10 p.m. at **Thornhill** Community Centre.

Oct. 17-19 Open house at Rainbow Studios showing coloured viscosity etchings, watercolours, oil paintings and drawings. Wine & cheese will be served on October 17 and 18 from 1 p.m. - 10 p.m. and Oct. 19 from 10 a.m. - 11 p.m. at George Langbroek, 5 Philpark Rd., **St. Catharines,** Ont.

Oct. 19 Visit The Netherlands Bazaar from 10:00 a.m. - 10:00 p.m. in the Thornhill Community Centre, 7755 Bayview Ave., **Thornhill,** Ont. If you have any donations or if you would like further information, please see the ad in this issue for contact people and numbers.

Oct. 5-19 After a very successful evening in St. Catharines, Van Halsema comes to: Oct. 5: **London** First CRC, 8:00 p.m.; Oct. 12: **Bowmanville** Rehoboth CRC, 8:00 p.m.; Oct. 19: **Belleville** CRC, 8:00 p.m.

Oct. 19 Organ recital by talented organist John VanderTuin, at Mountainview CRC, **Grimsby,** Ont. at 8 p.m.

Oct. 19 Fellowship Day for Singles, Widows, Widowers, and Single Parents at Willowdale Chr. School, Hilda Ave., **Willowdale,** Ont. Register before Oct. 5. Cost $30.00. Write: Singles Fellowship, 6 Camelot Crt., Don Mills, ON M3B 2N5.

Oct. 25 Public meeting of interest to everyone. Topic: "How Do We Read our Bible?" Speaker: Rev. Nick Cornelisse. At 8 p.m. in the East CRC, **Strathroy,** Ont. Sponsored by: Board of Concerned Members in Classis Chatham.

Oct. 26 Organist John W. Vandertuin in recital at St. James United Church, **Simcoe,** Ont., at 8 p.m.

Oct. 26 Anniversary celebration of the **Lacombe,** Alta. Christian School (40th) in conjunction with the anniversary of First CRC of Lacombe (50th). For info. contact Betty Weenink at 403-885-4396.

Oct. 26 Bazaar at Trinity Chr. School, 650 Walker's Line, **Burlington.** Opens at 11 a.m. with a fashion show and finishes with an auction in the evening.

Oct. 25-27 50th anniversary of First CRC, **Lacombe,** Alta. Banquet and social on Oct. 25, 5:30 p.m. and special service on Sunday, October 27, at 10:30 a.m. in the Canadian Union College auditorium. For info. contact Eb Ten Hove at 403-885-4070.

Oct. 27 Piano and organ recital by Janet Vanderspek (piano) and Adriaan Bakker (organ) at Trinity United Church, **Ingersoll,** Ont., starts at 8 p.m. Tickets: $4.00. Proceeds: John Knox Christian School Music Dept.

Nov. 1 The King's College Annual Membership Meeting, starts at 8 p.m., in the gym. Speaker: Rev. Louis Tamminga on: "Reformation in Education: The Celebration of Truth."

Nov. 2 Back to God Hour Rally in St. George's Cathedral, King & Church, **Guelph,** Ont., at 8 p.m. Speaker: Dr. Juan Boonstra. Special music: Choirs and Brass directed by Leendert Kooij,

Nov. 2 Sarnia Christian School Annual Bazaar. Major auction of brand new merchandise. At the school, 1273 Exmouth St., **Sarnia,** Ont.

Nov. 9 Combined choral evening with Adoramus Choir of Hamilton, Maranatha Choir of York and Praise the Lord Choir of Brantford, at 8 p.m. in the Bethel Ref. Church, 506 West St., **Brantford,** Ont.

Nov. 5-16 CSS's Harry Houtman in Edmonton, northern B.C.

Nov. 8-10 Discovery Conference on "Discerning the Spirits." Keynote speakers: Richard Middleton and Brian Walsh. A conference for students who want to integrate their faith and learning. For info. write or phone ICS, 229 College St., Toronto, ON M5T 1R4; (416) 979-2331.

Nov. 16 Men's Conference at Camp Shalom from 9 a.m. till 3 p.m. Theme: "Building the Body of Christ." Special speakers: Bob Dryburgh and George Magee. For info. write 221 Worthington Ave., London, ON N5Z 4H9 or phone (519) 686-4577.

Nov. 22 & 23 Conference '85, Convention of Calvinette and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.

Nov. 15-17 Camp Shalom Retreat on "Being Led by the Spirit of God." Teacher: Gerrit Verstraete. Music: Grace and Colleen Reinders. For info. call (416) 625-2262.

Oct. 3 - Nov. 21: "Christian Responses to Contemporary Issues," 8-part series sponsored jointly by The King's College and St. Stephen's College in **Edmonton,** Alta. at 7:30 p.m. each evening. Call The King's College for details 428-0727. Oct. 3 "The Lion The Witch and the Worldview;" Oct. 10 "Being a Christian in the Modern World: Does it Make Any Difference"; Oct. 17 "Feminist Theology: Another Faith View"; Oct. 24 "Censorship and Schools"; Oct. 31 "Christian Responses to Personal Tragedy"; Nov. 7 "Environmental Dilemmas"; Nov. 14 "Justice and Peacemaking in a Global Village"; Nov. 21 "Metaphors to Live [and Die] By".

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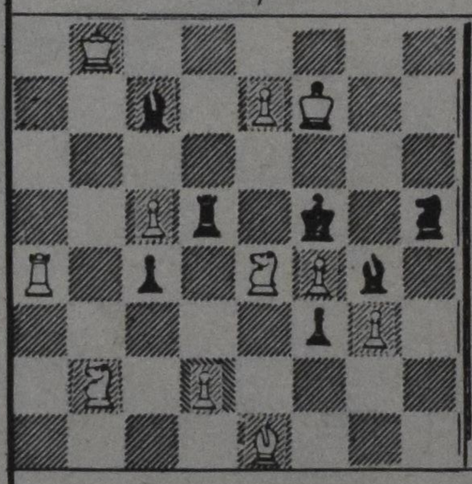
Let's Play Chess — P. Layer

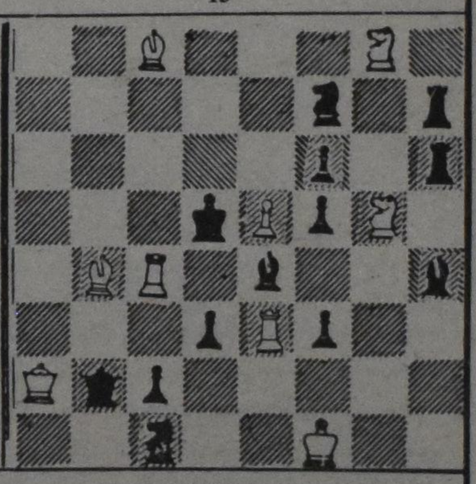
SECOND SERIES OF PROBLEMS IN OCTOBER

#1066
Z. Zilahi, Hungary, 1967
7



11
3-mover 3 pts.

#1067
A. Hirschenson, I Grossman
Israel, 1970
13



9
2-mover 2 pts.

Notes

1. Both problems show the Black King with one flight square. Both authors show various types of mates. Which, in your opinion, was the most successful?
2. Please indicate the key, threat and all variations for #1066.
3. Please end in the key and threat, if any for #1067.
4. The deadline for the October problems are Nov. 20, 1985 (Ontario) and five days later everywhere else.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri.Oct.18	Tues.Oct.15	Thurs.Oct.10-8:30a.m.	Wed.Oct.9-8:30a.m.
Fri.Oct.25	Tues.Oct.22	Thurs.Oct.17-8:30a.m.	Wed.Oct.16-8:30a.m.
Fri.Nov.1	Tues.Oct.29	Thurs.Oct.24-8:30a.m.	Wed.Oct.23-8:30a.m.

Prayer

Is anything
more heartbreaking Lord,
than a proud
young boy
having to wear
a wig?

You're God Almighty,
and You promised
that not a hair,
not a single hair
will fall from
our heads
without Your
holy will.

So do we have
to believe
that this bald skull
with the suffering
sunken eyes
is part of
Your perfect plan?

Lord, he's still
so young.
He's just barely begun
to live and
to love.
He should dream
and be happy,
and plan for
his future.
Instead he stalls death
with pathetic courage.

His family tells us,
despair in their eyes,
that the disease
has spread,
and it's only
a matter
of a very short time.

Is time ever
more precious,
than when running out?
You said we
can't add
one day to
our lives.
You also said that
our times are in Your
loving hands.

Do you want us
to long Lord,
much more
fervently long
for that
awesome day,
when You'll stop
all the clocks?

When from the dark
voids of space,
the trumpet
will blast,
to announce to
the mourning
that death
has now died,
and time is no more?

Is that why
You created
eternity in
our hearts?

Are You
crying too, Lord?

Berta Hosmar,
Whitby, Ont.

Dutch

Spanningen in bijna alle kerken

Wanneer traditie en situatie op elkaar worden betrokken, wordt spanning vruchtbaar

Ieder die een beetje meeleeft met het kerkelijk leven weet dat zich in veel plaatselijke gemeenten spanningen voordoen. Deze spanningen kunnen allerlei vormen aannemen. Soms concentreren ze zich op de prediking. Een deel van de gemeente vindt dat de dominee veel te traditioneel preekt en nooit iets nieuws vertelt.

In een andere gemeente is het net andersom: Veel gemeenteleden vinden de prediking veel te oppervlakkig en zijn van mening dat het hart van het evangelie nauwelijks meer aan de orde komt.

door K. Runia

In weer andere gemeenten spitsen de spanningen zich toe op het al of niet meedoen aan het IKV of op kinderen aan het avondmaal of op een vernieuwde liturgie. In alle gevallen echter is het duidelijk dat er niet veel meer over is van de oude homogeniteit.

Dit geldt ook van het kerkelijk leven als geheel. Hier concentreren de spanningen zich veelal op wat de synode wel of niet doet. Men kan bijvoorbeeld denken aan het bekende besluit van 7 maart vorig jaar over het plaatsen van kernwapens in ons land. Dit besluit heeft veel bijval gekregen, maar ook veel verzet opgeroepen. Tientallen bezwaarschriften en protesten zijn naar de synode gestuurd. Een behoorlijk aantal mensen heeft onze kerken zelfs verlaten en elders een kerkelijk onderdak gezocht.

Bijna overal

Onze kerken zijn echter lang niet de enige, waar spanningen zijn. Je komt ze bijna overal tegen.

De laatste tijd is dat nogal opvallend in de Christelijke Gerformeerde kerken. Ik wil daarmee niet zeggen dat ze er een jaar of tien, vijftien jaar geleden niet waren. Al jaren lang is er bijvoorbeeld van bepaalde kanten kritiek geweest op wat sommige hoogleraren in Apeldoorn schreven.

De laatste tijd echter zijn de spanningen ineens in een stroomversnelling gekomen rondom de abortuskwestie. Twee predikanten, dr. Rebel en ds. Harder, beiden verbonden met het ziekenhuis De Lichtenberg in Amersfoort (de één als geestelijk verzorger en de ander als bestuurslid), waren het eens met de aanvraag van het ziekenhuis om een abortusvergunning. Deze instemming heeft veel opschudding verwekt. Er zijn vele classisvergaderingen aan gewijd. Op een gegeven moment leek het zelfs op een schorsing uit te lopen. Gelukkig is later besloten om de zaak voorlopig te laten afkoelen en er later op terug te komen.

Nu is dit maar een voorbeeld. Ik heb echter met opzet dit voorbeeld uit één van de 'kleine' kerken uit de zogenaamde Gereformeerde Gezindte genomen. Men denkt vaak: Dit soort spanningen komt alleen maar voor in de grotere kerken, zoals de Rooms Katholieke Kerk, de Nederlandse Hervormde Kerk en onze kerken. Maar dat is duidelijk niet waar. Spanningen zijn er overal. Niet alleen in de grotere, plurale kerken, maar ook in de kleinere, meer homogene kerken.

Onze kerken zijn echter lang niet de enige, waar spanningen zijn.

Verenigde Staten

Kortgeleden was ik in de Verenigde Staten in verband met het werk van de GOS. In diezelfde periode vergaderde ook de synode van de Christian Reformed Church in Grand Rapids. Helaas had ik geen tijd om de hele synode bij te wonen, maar uit de kerkbladen en de gedrukte agenda bleek duidelijk dat er grote spanningen waren.

Die spitsten zich toe op het feit dat de synode vorig jaar het diakenambt voor de vrouw opengesteld had. Al jaren was men met deze zaak bezig. Vele studiecommissies hebben zich er over gebogen. Enkele jaren geleden was ook al het besluit genomen dat vrouwen diaken konden worden, maar toen was het het volgende jaar weer teruggenomen. Vorig jaar werd opnieuw toestemming gegeven. In veel kerken werden prompt vrouwelijke diakenen aangesteld. In veel andere gemeenten was er groot verzet. Een eindeloze stroom bezwaarschriften lag op de tafel van deze synode.

Terwijl ik daar was, kreeg ik ook een artikel over de Zuidelijke Baptisten onder ogen. Dit is de grootste protestantse kerk in de Verenigde Staten: Meer dan veertien miljoen leden (de kinderen niet meegerekend) en bijna 37,000 gemeenten. Ook deze kerk had deze zomer 'synode' (zelf noemen ze het 'conventie'). Maar ook hier bleek duidelijk een felle strijd gaande te zijn. Het ging met name over de uitleg van de Schrift. De grootste groep is sterk fundamentalistisch in zijn uitleg van de Schrift. Men moet niets hebben van de zogenaamde historisch-kritische benadering van de Schrift, maar vindt dat de bijbel 'gewoon historisch' moet worden uitgelegd. Een andere groep wil toch meer openheid in de benadering van de Schrift.

De strijd spitste zich hier toe op de verkiezing van de president. Beide groepen hadden een kandidaat gesteld: De vorige president, ds. Charles Stanley, was kandidaat van de fundamentalistische groep; ds. Winfred Moore, een meer gematigd figuur, was de vertegenwoordiger van de andere groep. Ds. Stanley won met 55.3% van de stemmen.

Vorige week las ik in een Duits blad dat men in de EKD (Evangelische Kirche Deutschland) dezelfde spanningen kent. Ook daar heeft men sinds mei een nieuwe synode. In het evangelische blad las ik de klacht dat de nieuwe synode duidelijk een 'links-liberaal' beeld vertoonde en daarom de meerderheid van de kerkmensen eigenlijk niet meer weerspiegelde.

Wat me opvalt bij alle spanningen is dat ze eigenlijk allemaal het beeld van "meer behoudend' — 'meer progressief' vertonen.

Waarom dit verhaal?

Waarom ik dit alles schrijf? Om daarmee te zeggen: We moeten ons maar niet al te druk maken over de spanningen bij ons, want je komt ze overal tegen? Ik wil niet ontkennen dat deze gedachte een rol bij me speelt. We moeten inderdaad niet denken dat we de enigen zijn. In dat opzicht is het wel eens goed om over de muren van je eigen kerk te kijken en te zien hoe het bij de 'buren' gaat.

Toch is dat niet de enige reden waarom ik dit alles schrijf. Want hoe waar het gezegde ook mag zijn dat "buurmans leed troost," uiteindelijk heb je er niet veel aan en is het maar een 'schrale troost.'

Wat me opvalt bij alle spanningen is dat ze eigenlijk allemaal het beeld van "meer behoudend' — meer progressief' vertonen. De vorm waarin deze spanningen zich openbaren is telkens weer anders (het Schriftvraagstuk, de abortus, de kernwapens enzovoort), maar in bijna alle gevallen is er een groep die zich meer aan de traditie wil oriënteren en een groep die zich meer op de nieuwe situatie wil richten.

De laatste tijd echter zijn de spanningen ineens in een stroomversnelling gekomen.

De vraag die bij dit alles bij me opkomt is: Móéten we zo wel tegenover elkaar staan? Is dit werkelijk een legitieme benadering? Hebben we *beide* benaderingen niet evenzeer nodig? Aan de éne kant moeten we niet de illusie hebben dat we zonder de traditie kunnen. Wij zijn echt niet de eersten die de bijbel lezen. Het evangelie is niet iets dat we nu pas ontdekken. Het is nog veel minder iets dat we aan de situatie kunnen aanpassen en naar onze eigen inzichten vervormen. Aan de andere kant kan een kerk ook niet werkelijk het evangelie verkondigen, als ze het niet op de situatie waar we ons vandaag bevinden toespitst. Het evangelie is nooit een tijdloze waarheid. Wie zijn bijbel nauwkeurig leest ziet dat God zijn woord altijd in verband met de concrete historische situatie spreekt. Het is altijd weer een 'nieuw' woord, terwijl het tegelijk het woord is dat altijd al geklonken heeft.

Ik vrees dat we vandaag in veel kerken, ook in onze eigen kerken, aan hetzelfde euvel laboreren: We halen uit elkaar wat bij elkaar hoort. Het woord van de Here God is het ene woord en dat spreekt van het wonder van zijn genade. Elk mens heeft die genade nodig en kan alleen vanuit die genade echt leven. Maar tegelijk is het een woord dat telkens weer nieuwe kleur krijgt in en vanuit de nieuwe situatie waarin we ons bevinden.

Veel van onze spanningen zijn het gevolg van een scheiding van zaken die bij elkaar horen. Daarom zijn die spanningen ook zo onvruchtbaar. Pas wanneer traditie en situatie op elkaar worden betrokken, wordt de spanning vruchtbaar. Dan valt er vanuit de situatie nieuw licht op de traditie en wordt tegelijk de situatie zelf op verrassende wijze belicht vanuit de traditie van het evangelie.

Overgenomen uit Centraal Weekblad 19 juli, 1985.

Kroonprins in de Marine

Kroonprins Willem Alexander zal volgend jaar tijdens zijn tijd bij de koninlijke marine, acht tot negen maanden dienst doen op kleinere en grotere oorlogsschepen. De helft van die tijd verblijft hij daadwerkelijk op zee–Willem Alexander begon zijn diensttijd zo'n drie weken geleden. Het is de bedoeling dat hij in januari 1987 afzwaait als reserve-officier. De kroonprins krijgt in die tijd een zo breed mogelijk programma, waarbij vooral aandacht zal worden besteed aan de marine in bondgenootschappelijk verband. Willem Alexander, zijn klasgenoten noemen hem Alex, is momenteel bij de marine ARO van Oranje. ARO staat voor Aspirant Reserve Officier. Willem Alexander valt bij de marine als gewone ARO natuurlijk wel op door de permanente aanwezigheid van tenminste een rechercheur van de veiligheidsdienst van het koninklijk huis.

After a very successful evening in St. Catharines Van Halsema comes to:

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Dutch

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Schaken door dik en dun

Schaken is een sport waarbij niet veel wordt gesproken en middels tijdklokken wordt bepaald hoe lang er over een bepaalde zet wordt gedaan. Toeschouwers bij grote schaaktoernooien wordt gevraagd in stilte van de grootmeesters op de borden te genieten. Ieder kuchje kan een speler uit zijn concentratie halen en wellicht leiden tot een verkeerde en soms wel eens fatale zet. In Tilburg wordt momenteel het zogeheten Interpolis-schaaktoernooi gespeeld met tal van internationale grootmeesters. Een van de grootste kanshebbers op de eind-overwinning is de Britse grootmeester Tony Miles. Tony begon het toernooi goed maar werd na enkele partijen gekweld door een beginnende hernia. In het bezit van drie dokters-attesten zet hij de strijd dóór, echter in liggende positie. De massagetafel waarop Miles liggend zijn partijen speelt, is niet zijn idee maar dat van het organisatiecomité. Dat comité was bang dat de Britse grootmeester anders zijn koffers zou pakken. Miles speelt nu liggend en dat gaat hem zo goed af dat andere grootmeesters beginnen te morren. Of, zoals een kollega van hem opmerkte: ik weet wat het is om met pijn te moeten schaken. Het maakt me niets uit hoe Miles erbij ligt. Het enige irritante is dat hij er ruikbaar bij boert. Dat is een dubbele aanslag op de zintuigen. Eerst het geluid en dan de reuk. Einde citaat. Wedstrijdleiding en toernooileiding hebben geprobeerd tegemoet te komen aan de bezwaren en Miles verhuisde voor zijn partijen naar een kamertje apart. Maar daar waren andere spelers het niet mee eens dus ... verhuisde Miles, lopend achter zijn bed, terug naar de toernooizaal en won vervolgens z'n partij. Of dat boerend en ruikend gebeurde, vermelt de historie niet. Maar Miles blijft winnen!

De mannen winnen het achter het stuur

En het Centraal Bureau Rijvaardigheidsbewijzen leert ons uit een onderzoek dat geslaagde candidaten minder autorijlessen blijken te hebben gevolgd dan gezakte. Het CBR vindt dit logisch omdat candidaten die autorijden moeilijk vinden, meer lessen nodig hebben, alhoewel deze hun problemen toch nog niet altijd oplossen. Voor aanhangers van de vrouwen emancipatie komt het CBR wat tegenvallend naar voren. Het blijkt dat vrouwelijke kandidaten gemiddeld 24 procent meer lessen nodig hebben om te slagen dan mannelijke, maar dat ondanks dat gegeven 48 procent van de mannen bij het eerste examen slaagt tegenover 39 procent van de vrouwen.

Documenten controle

De marechaussee op Schiphol is overgegaan tot een voor ons ongewone controle op grens-en reisdocumenten. Deze worden nu onderzocht bij de *uitgang* van vliegtuigen, die komen uit Pakistan of Turkije. Op deze manier moet worden voorkomen, dat vreemdelingen zich bij de normale balie melden, zonder in het bezit te zijn van deze documenten en daar om asiel vragen. Het is de marechaussee namelijk gebleken, dat mensen deze documenten òf in het vliegtuig al zelf vernietigen, òf deze op hun gang naar de marechaussee balie aan derden afgeven. De marechaussee aan de balie kan echter alleen iemand zonder reisdocumenten terugsturen, als vaststaat waar hij of zij vandaan komt en met welke maatschappij werd gevlogen. De controle aan de uitgang van het vliegtuig maakt het mogelijk, aan de hand van de passagierslijst vast te stellen, wie de asyl zoekende is en waar hij vandaan komt. De betrokken luchtvaartmaatschappij is namelijk verplicht mensen zonder geldige documenten weer mee terug te nemen, naar de plaats waar zij het vliegtuig hebben bestegen. Het waren de laatste tijd vooral mensen uit Iran, die zich zonder papieren, bij de marechaussee meldden als asyl zoekers.

350-jarige Joodse Gemeente

In de synagoge van de Portugees Israëlische gemeente in Amsterdam, werd, in aanwezigheid van koningin Beatrix en Prins Claus, het 350 jarig bestaan gevierd van de Joodse gemeente Amsterdam. De herdenkingspredikatie werd gehouden door opperrabijn Aäron Schuster, die sinds zijn emiraat in 1975, in Jeruzalem woont. In het begin van de 17 e eeuw woonden al enkele honderden Sefardische joden in ons land, afkomstig uit Spanje en Portugal, min of meer gedwongen geëmigreerd door de inquisitie. Zij stichtten in Amsterdam de Portugees Israëlische gemeente. Het waren aristocraten, kooplieden en wetenschappers. Rembrandt heeft een aantal van hen vereeuwigd. De joden die uit Duitsland, Polen en Rusland, ook in het begin van de 17e eeuw naar Amsterdam kwamen, waren echter meestal arm. Zij gingen aanvankelijk naar de Portugees Israëlische synagoge, maar vormden later, met hulp van de overigens rijkere sefardische joden, in 1635 hun eigen Hoogduitse Joodse Gemeente. Van de ongeveer 80 duizend Joden die aan het begin van de Tweede Wereldoorlog in Amsterdam woonden, hebben er maar zesduizend de catastrofe overleefd.

De stichting samenwerkend verzet 1940-45 heeft er per telegram bij het gemeentebestuur van het Belgische Steneke op aangedrongen de jaarlijkse SS bijeenkomst op 8 september te verbieden. De voormalige SS-ers en neo nazi's willen op die dag de Belgische SSers herdenken die in de Tweede Wereldoorlog aan het Oostfront zijn gesneuveld. In België is trouwens ook al tegen deze bijeenkomst geprotesteerd door organisaties van oud-strijders en joden.

Natte zomer heeft gevolgen

De natte zomer die wij beleefden, heeft voordelige gevolgen gehad voor reisbureaus — omdat velen toch maar besloten naar het zonnige zuiden te trekken.

Maar ook waren er nadelige gevolgen, niet alleen voor de uitbaters van strandpaviljoens en tentjes, maar ook voor onze agrarische sector. Voor het noorden van ons land zijn al sombere prognoses gegeven door de Groninger Maatschappij van Landbouw. Het consulentenschap voorspelt dat de schade in het noorden voor de aardappeltelers zo'n honderd miljoen zal bedragen, mede omdat de export van pootaardappels gevaar loopt door zich in de natte grond byzonder goed thuis voelende micro organismen, die schimmelziekte veroorzaken. Bij de mais valt het nog wel mee, maar haver en gerst zullen van een lage kwaliteit zijn, terwijl bij de tarwe ook, net als de aardappelen de dreiging van schimmel boven de arenkoppen hangt. In het noorden hebben de veehouders het trouwens ook moeilijk. Door de hoge waterstand en de ondergelopen weiden, hebben zij hun dieren op stal moeten zetten, waardoor dus de aangelegde voorraad wintervoeding — meest gekuild gras en maisstengels — al moeten worden aangebroken.

Doe ons een plezier en stuur ons een nieuwe abonnee.

Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

Robert W. Bode,
Rensselaer, N.Y.

"Fascinating!"

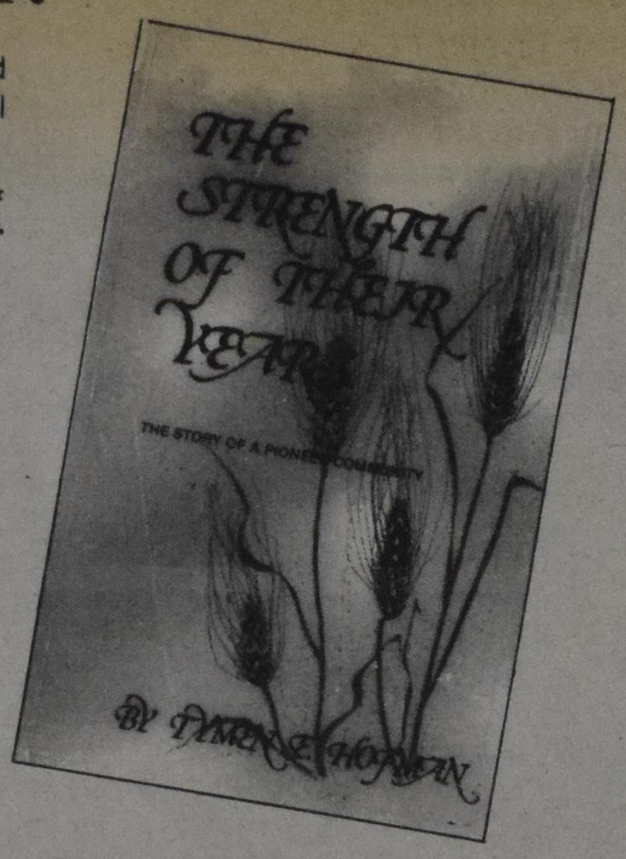
Rev. Nick Knoppers

"... I'm so glad that this fascinating chapter in the history of the CRC (and RCA) has finally been set down in print."

Rev. John Van Stempvoort

"... I enjoyed the story thoroughly and finished it with eyes full of tears. It is another story which prompts the worship of God."

Rev. Charles Terpstra



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Brieven

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Hartverwarmend

Hallo lieverds

Dat zet ik ook altijd boven de brieven aan mijn kinderen and you all are dear to me too.

Lezeres uit E.

Na 32 jaar

31 jaar lang hebben we C.C. gelezen, en verleden jaar bedankte ik om het met vrienden samen te lezen. Dit werkte niet uit, toen met andere vrienden, wat me ook niet beviel, want ik kreeg soms 4 nummers tegelijk.

Nu ik naar Kingston ben verhuisd wil ik graag weer mijn eigen abonnement hebben.

Ik was het adres kwijt, maar gisteren kregen we bij de kerk het mooie 40-jarig jubileum-nummer.

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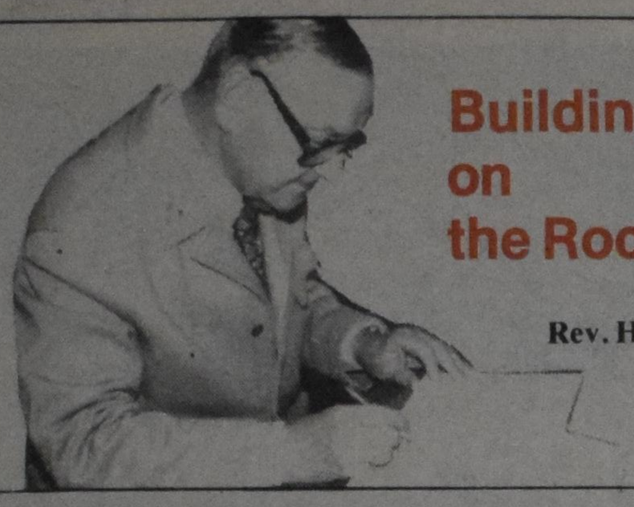

Building on the Rock

Rev. H. Van Andel

The ineffective plea

"On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name and do many mighty works in your name?' And then I will declare to them, 'I never knew you: depart from me, you evil doers."
(Matthew 7:22,23).

This is a word which all people who bring the Gospel must take to heart. It must urge them to self-examination.

It is possible to proclaim the Word of God in the Name of Christ and still be an outsider. Even more, it is possible to cast out demons and to perform miracles in Christ's name without being a redeemed child of God. The Bible gives several examples. Balaam delivered a right message; the spirit of prophesy came upon Saul; Judas cast out demons; the Anti-christ will do miracles.

We must ask ourselves which motive is behind the zeal and the enthusiasm which we show for the cause of Christ's Kingdom. Are we pleased and satisfied with ourselves, or with the way we have organized our work? Is it only our intention to deliver beautiful sermons for which people will praise us? Do we want to be the popular minister in the eyes of a congregation?

Every minister knows these dangers. No one would dare to say, "I am entirely free from such incentives."

It is all very subtle. However, Jesus says that there are many whose motives are of such a selfish nature. Even when they stand before the throne of God, they will show their selfishness by pleading that they did so much in the Kingdom of God.

But such a plea will be ineffective. We should remember what Jesus said once to His disciples after they came back from a successful missionary trip: "Rejoice not that the spirits are subject to you, but rather rejoice your names are written in heaven."

Published posthumously.

Politics

A complicated picture

Nicaragua: Revolution in the Family, by Shirley Christian. New York: Random House, 1985. 337 pp., $28.75. Reviewed by Harry Antonides, Research Director for the Christian Labour Association of Canada, Toronto, Ontario.

The Nicaraguan revolution has become a source of division among Christians. Opposing sides are formed on the basis of conflicting reports and analyses. To overcome this division and confusion, it is necessary to obtain a true understanding of what is really happening in Nicaragua. For this reason, *Nicaragua: Revolution in the Family* should be welcomed by all who really want to back their opinions with reliable information.

Ms. Christian, who is a veteran journalist, now with the *New York Times*, provides a wealth of background information. She has spent many years in Central America and has personally interviewed and observed first-hand just about everything connected with the Sandinistas and their opponents.

Nicaragua, a country with a population not much larger than that of Metropolitan Toronto, gained its independence from Spain in 1821. Since that time, its political life has been dominated by warring families divided into liberals and conservatives, and outside powers, including the United States. After a 33-year corrupt rule by the Somoza family, Anastasio Somoza was overthrown in a popular revolution in 1979. Subsequently, the Sandinista National Liberation Front (FSLN) has become the dominant power in Nicaragua.

The author of *Nicaragua* describes the personalities, political factions, and events which led to the Sandinistas' triumphant entry into Managua on July 19, 1979. After protracted and often confused negotiations and growing anti-Somoza feelings in all sectors of the population (with the exception of the National Guard), the Sandinistas became part of a broad-front opposition. They cleverly exploited this front as long as that served their purposes. Once in power, the Sandinistas proved to be treacherous partners whose aim was to establish a one-party rule and to stamp out disagreement and variety. They quickly set out to occupy all positions of leadership and to politicize every aspect of Nicaraguan life — contrary to all previous agreements.

Communist advisers from Cuba, Bulgaria, and other Soviet-bloc nations descended on Nicaragua. The new regime established the "Sandinista Defence Committees" to spy on the people. The army, the media, the economy, and education were designed to indoctrinate and control the population. It was not long before disillusionment about these measures set in among the earlier supporters of the revolution. (Eden Pastora's 1982 statement announcing his break with the FSLN is contained in an appendix. Pastora was the hero of the 1978 takeover of the National Palace.) Scores of people sought refuge outside Nicaragua. The cruel treatment of the Miskito and other Indians in the Atlantic coast region led to a massive flight of these people into Honduras.

Two questions are of central importance, especially to Christians. One, are the Sandinistas Marxist-Leninists — that is, totalitarians? Two, is liberation theology — the attempt to merge Christianity and Marxism — an acceptable option?

Ms. Christian provides a great deal of hard information to show that the Sandinistas, according to their own testimony as well as their deeds, *are* Marxist-Leninists who are determined to prevent the flourishing of genuine democracy in Nicaragua. They have betrayed the revolution; first, with doubletalk, then with a ruthlessness that outmaneuvered the democratic forces at every turn. It is this betrayal that caused the exodus of many of their erstwhile supporters and the armed opposition that soon developed.

As to the Sandinistas' professed commitment to Christianity (a claim supported by many proponents of liberation theology), this book confirms that the Sandinistas are enemies of Christianity and oppressors of those who wish to live their faith in freedom. The politicization of the Gospel undertaken by these "religious" revolutionaries is a perversion of the Gospel.

By reporting what she saw and heard in a dispassionate and professional manner, Ms. Christian has helped unmask a movement that is at once anti-democratic and anti-Christian. This book is a fascinating, information-packed mine of insight. It confirms that, once again, a defenceless people is sacrificed to a tyrannical and atheistic ideology. That many church groups in the Western democracies are determined to justify this tragedy must rank as one of the saddest follies of our time.

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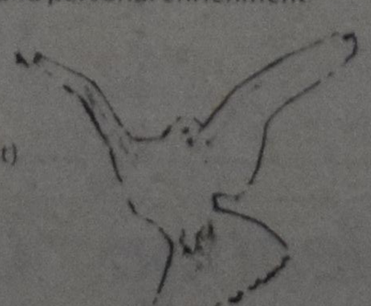

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